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> 28 Key Questions on American **Unity and Religious Freedom**

MARY ELLEN KELLY . LUXEMBOURG O ARCHITECT-FRIAR'S GRANDEUR

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"The work is highly recommended to parents by a number of cautious priests."

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Excerpts from The Rt. Rev. Msgr. J. D.
Conway's review of this book in the
Catholic Messenger are as follows: "I
don't mind giving him (the author) a
free assist because this book well deserves a boost. It will prevent the
curious little mind from experiment,
shame, and a feeling of guilt. And
above all, it will establish that confidence and frankness which is going to
be so necessary 10 or 12 years later
when real problems arise, and thus will
save teen-agers from coming to me or
some other priest with questions they
wouldn't dare ask mother."

Letters

LAY TEACHERS

In your September issue, you have an editorial titled "Planning and Caring for Lay Teachers." I subscribe to your views with just a few changes. I would re-word the last paragraph something like this: Perhaps through the strange ways of Providence, the shortage of religious teachers will help to bring the clergy to the realization that the *laity* is a responsible member of the Church. This is some thing for the parent-teacher groups (where they are allowed to exist) to think about as they resume their meetings in Sep-tember. They could surely serve their cause more advantageously by resisting the prohibitions placed on them and plunge into the critical subject of the lay teacher role. And with fuller understanding of why lay teachers are needed might come fresh and realistic plans for paying them adequately. That would be one way of telling lay teachers that we need them and not just tolerate them.

DONALD G. JOYCE

BROOKLYN, N. Y.

Your recent feature on the lay teacher in Catholic schools was, like most of your fiction, charming, but lacking the vital contact with reality. The sad facts of the matter are grossly at variance with those stated or implied by the article. Catholic people who teach in Catholic schools are "subs" and second-rated faculty members. There is little to be gained by glossing over the truth. They are unjustly and unnecessarily underpaid, they have no tenure, no pension funds, no security, no standing in the profession. At the benevolent mercy of circumstances, they are hired and dismissed in terms of the number of vocations in the order or congregation operating the particular school in which they teach. I have known a man notified in late August that his services would not be required the coming year because "thank God, Brother X had taken his degree," and another man notified in the same manner and for the same reason about his dismissal from an Order-run college.

There is a place, and a vitally necessary one, for more and more vocations to teaching among Catholics, schools, high schools and no teacher should, morally speaking, accept a position in a school which is not prepared to offer him or her a living wage

(Continued on page 4)

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LETTERS

(Continued from page 2)

and the consideration to which professional standing entitles. Pastors of parish schools are in the habit of assuming that lay teachers need money only for the bus and the lunch room and that at thirty-five dollars a week (an actual salary which my wife received before being rescued from malnutrition and possible death by marriage) the dangers of material corruption are looming near. It is at the same time remarkable that these same pastors are just the ones ever floating issues of fantastic size for new convents, new rectories, new chapels, new parking lots, new this, that, and the other. Why? The poor are always with us, true, but why go out of one's way to insure that their conditions remain fixed.

Social justice is the civil extension of Christ's love. Let the Church, which we love and honor, not be again found wanting and behind hand in its office, as it has been so often in the past, through the lack of interest and farsightedness of its administrators. A professional wage, professional standing, the various benefits for a well ordered present and contented old age are possibilities which require only administrative ability to be fully realized. The day is coming, inevitably, when the school system of the Church will be staffed in the majority by lay people. Where will our administrators come from, our principle faculty and faculty principals, if we are not now planning for the event? They shall not be made up, I assure you, from the dedicated young women from Catholic colleges who, with the best will in the world, find marriage more attractive after a vear or so.

THOMAS MEUNT, Ph.D.

NEW YORK, N. Y.

TEEN-AGE DRIVERS

We have studied Mr. Lomask's article on youngsters and their cars (September, 1960) with great interest.

May we add our congratulations to the many you must already have received for this hard-hitting and valuable contribution to our country's youth.

As you can well imagine, we take pardonable pride in the fact that Mr. Lomask saw fit to use our study "A Teenage Pattern" in the preparation of the material.

> W. A. KEMPER RESEARCH MANAGER ALLSTATE INSURANCE CO.

SKOKIE, ILL.

I commend you for including the article "The Teen-Age Romance with Cars" in the September issue. The author, Milton Lomask, did a thorough job in researching his subject matter and it was extremely gratifying to see that he included many major factors involving youth and the automobile.

We were delighted to see the inclusion of material from our "Teen-age Pattern" study, since we are extremely interested in this subject matter and feel that this study contributes toward getting a better

(Continued on page 6)

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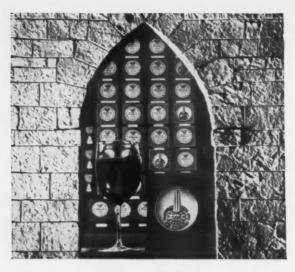
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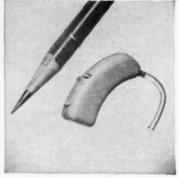
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LETTERS

(Continued from page 4)

insight into the thinking and actions of youth.

I personally have one complaint to of. fer in regard to the article and that deals with a statement near the end of the article on page 68. It is your development of the thought that "driver training is a responsibility of the home, not the school." If Mr. Lomask and your staff people would further research the subject matter of automobile accidents, they undoubtedly would become extremely alarmed at the acute problem that we are confronted with. The responsibility for this problem rests with all segments of our society-government, business, private citizens, and service organizations. Government includes our schools, courts, police, engineers at the local, state, and national levels.

The education of youth is developed through many different areas, including the home and the school, as well as through all contacts of youth—friends, relatives, and society in general.

We have found that parents are not well-informed, properly trained drivers; as a result, they cannot properly instruct their youth in sound fundamentals of safe and accident-free driving. Not only are parents unable, but they are also unwilling, to do this job. The schools have the adequately trained, well-qualified teachers who can handle this difficult and important assignment in a successful manner. So I believe very strongly that the schools should incorporate driver-education programs. Our experience indicates that the trained student has a record of half as many accidents as the untrained student.

E. R. KLAMM
ACCIDENT PREVENTION DIRECTOR
ALLSTATE INSURANCE CO.

SKOKIE, ILL.

I have just finished the September issue of THE SIGN. It was an unusually good issue, except your article "The Teen-Age Romance With Cars."

As a teen-ager, I am aware of the present menace on the American highway. I am also aware that we pose a great problem, and I am sure other teen-agers are aware of this ever-present fact. To us, getting a license is an important phase in our lives, but some of our chances are hunt by articles of this sort. A license for us serves many good purposes.

The statement "On feet: nothing; on wheels: kings" to me is not all true. I know many kids who are seventeen but have no car and are very popular in their own schools. For some, a car serves this purpose, but for many, the use of the family car when needed is enough.

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YOU

I will not disagree completely with your article, because there are some wild teenagers, but there are also some adults who are pretty wild about the way they drive. As far as I know, teen-agers today, alleast most, depend on the use of the family car and are not crazy fools when they get behind the wheel.

This letter is not all criticism. I would like to thank you for your many fine (Continued on page 8)

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What Does Your English Say About You?

Is your English a help or a hindrance? Mistakes in English reveal a lack of education. Every time you speak or write, you show what you are. When you use the wrong word, mispronounce a word, hesitate or shy away from speaking, you handicap yourself enormously.

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that only fifteen minutes a day of pleasant practice are required. Errors that friends are too polite to mention disappear. Your vocabulary grows. You gain a facility of speech and writing that marks you as a person of culture, education, and ability. You gain social prestige, promotions, and pay in-

If you are interested in learning more about what Sherwin Cody's method can do for you, write for the helpful free book, "How You Can Master Good English in 15 minutes a Day," It tells how a command of English can help you reach any goal. Address a card or letter today to Sherwin Cody Course in English, 6611 Central Drive, Port Washington, N. Y. The book will be sent you free, without obligation. No salesman will call. Tear this out as a reminder,

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(Continued from page 6)

articles, especially "Teen-Agers' Seven Big

I thank you for hearing me out and will continue to be a loyal reader of THE SIGN.

MENDHAM, N. J.

THE PROBLEMS OF TEEN-AGERS

I wish to commend you on your fine articles on the teen-agers and their problems.

Your issue will be displayed prominantly in my home so that visitors will have a chance to read it.

Thank you again for your fine work, Mrs. Paul A, Farey

PITTSBURGH, PA.

WOMAN TO WOMAN

In Katherine Burton's page "Woman to Woman," in the September issue, under "The Proper Retort," she declares Maryland was the only one of the thirten original states to grant religious freedom. This is just not so. Rhode Island was the only one to give absolute freedom of worship. Maryland's Toleration Act (1643) was set up to protect the Catholic (minority) and guaranteed freedom of worship to those believing in Christ, only. Rhode Island, from its beginning (1636), guaranteed it to all. Pennsylvania also gave freedom to all believing in God. That makes three.

I had stopped reading Katherine Burton's page because of these careless statements, and after several months—or year—I went back to it, And what do I find, the first thing? Just more of the same!

I love THE SIGN and have little patience with the usual criticisms, but it is too good a paper for such laxity.

MARY E. CONLON

MILTON, MASS.

"HOT-WEATHER" ISSUE

I appreciate being a part of the goodlooking two-page spread you have given to "Project Hope." (September)

The Lomask-Fahey-Rohrbach articles on young people are grand, and I also like the article on "The Gentle Shock Troops of Paris." Altogether, for a "hot weather issue, it is as strong as a mid-winter one.

JOHN DINEEN

WASHINGTON, D. C.

PILGRIM FOR LIFE

Read with interest the August article "Pilgrim For Life" concerning André Degeimbre, one of the five seers who saw the Blessed Virgin at Beauraing, Belgium.

Thought your readers might like to know that Father Joseph Debergh wrote a book *Our Lady of Beauraing*, in collaboration with Don Sharkey, which won the Marian Library Award given by the

8

University of Dayton, Ohio, in 1958, the year of publication. . JAMES A. DECKER

LOWELL, MASS.

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A BUNDLE OF CONTRADICTIONS?

I read with interest your editorial in the September issue of THE SIGN. At one point, you remarked that Khrushchev is a bundle of contradictions and went on to explain

Khrushchev is a genius. His foreign policy is perfectly logical, and his own reactions to the international situation are also logical. Khrushchev has one goal and one goal only, to enslave the world and one gost and with any methods. Every-thing he does is done to further that goal. You remarked that, "Until the middle

of May, the Reds gave the world some hope that they would be amenable to reason." That is exactly what he wants us to believe! Why do we fall for it? Khrushchev is out to enslave the world. Why should he give up that goal and become reasonable when he is winning?

You said that the Reds talked of peaceful co-existence. Of course they did. That is a part of the plan of world conquest. They want to lull the American people into complacency and convince us that they too want peace. And we are falling for it.

You said that Khrushchev talked of cultural competition. Of course he did! That too is a part of their plan. They send ballet dancers to New York to lull the people into complacency and make them forget that while the dancers are on stage, the Communists in Tibet are brutally killing off thousands of Monks and suppressing all religion.

Every last act that the Soviets do in every field of human activity is aimed at one thing, world conquest. If they are for cultural exchanges, we should be against them, because the Soviets only support those things which help their goal.

Lenin gave this command to the Com-munists: "We have to use any ruse, dodges, tricks, cunning, unlawful method, conceal-ment, and veiling of the truth." Also, "Promises are like pie crusts-made to be broken."

WILLIAM A. WILLIAMS

SOUTH HADLEY, MASS.

PEN PALS

your Question-and-Answer "Sign Post," a person inquired about a Catholic pen-pal club. The Extension (1307 So. Wabash Ave., Chicago 5, Illinois) has a very nice pen-pal club called The Chaperon Club. The membership is two dollars a year.

MISS MAGDALEN REINIGER ST. PAUL, MINN.

THE UNITED NATIONS

In reference to your editorial in the June issue, I wish to add my support to your stand on the U.N. and the National Review.

Why some Catholics disapprove of the

How to overcome your fears and tensions

Thousands throughout the world have done so by applying the common-sense formulas in

ACHIEVING PEACE of HEART-By Narciso Irala, S.J. Translated by Lewis Delmage, S.J.

In this fast-moving age of stress, more and more people are turning to doctors and psychiatrists to obtain relief from their fears and apprehensions, real or imaginary. In most cases such professional ministrations are unnecessary. You can stop letting things "get on your nerves" and you can overcome your emotional disturbances by simply adopting the easy methods prescribed by a great Catholic psychologist who himself was at one time on the verge of a nervous breakdown. In ACHIEVING PEACE OF HEART Father Narciso Irala shows how frustrated people can enrich their lives spiritually, morally and physically. By following the simple methods he lays down, you too can enjoy the peace and tranquility which is your rightful heritage.

ACHIEVING PEACE OF HEART is not a technical book on psychiatry, although many practicing psychiatrists apply its teachings. It is also noteworthy that Father Irala is the only priest ever invited to speak before the medical faculty of the University of Mexico. His book was written for laymen with troubled hearts, minds and consciences. Best evidence of its effectiveness is found in the fact that more than 100,000 copies have already been sold. So beneficial has it been that it has been printed in Spanish, Italian, Portuguese and Polish. Now the volume is available to you in English.

Father Irala shows that most human ills and emotional difficulties are mental, not organic. Clinical records disclose that 96% of those afflicted with gastric colitis harbored feelings of resentment; 75% lived in a continuous state of dejection; most diabetics and cardiacs suffer from some form of emotional trouble; and the majority of people with arterial hypertension had their troubles rooted in negative factors such as anger, fear, hatred and anxiety. What a blessing it would have been if all these unhappy people could have had access to ACHIEVING PEACE OF HEART!

RESULTS THAT SPEAK FOR THEMSELVES

Read these unsolicited testimonials from people who have been helped by following the advice to be found in ACHIEVING PEACE OF HEART: .

A WRITER:
"By following your advice I conquered the insomnia which I found such a burden, and am now a happy man." .

A STUDENT:
"A year ago I attended your lectures and now
the continual headache which I used to have
when studying has completely disappeared."

A TEACHER:
"I was on the point of abandoning the teaching profession because of a feeling of inferiority and continual blushing. Your explanations and auto-suggestive exercises brought back my lost control within a few days."

A BUSINESS MAN:
"I used to have fits of anger and impulses to suicide which were embittering my existence and that of my family. With your method I have improved so much I am like a child with a new toy."

A DOCTOR:
"Since your lecture, I have regained my optimism, work with greater efficiency and less fatigue, and sleep better."

A LAYMAN:
"My wife had been suffering from persistent insomnia for six months. Now she sleeps perfectly due to the fact that you interviewed her and explained what you say in your book about resting."

WHAT Achieving Peace of Heart WILL DO FOR YOU

There is nothing "magical" about Father Irala's methods. They are simplicity itself. You are shown how, with little effort, you can reverse all negative thinking habits which lie at the base of most human ills. There is set forth for you a proven method of re-educating the mind and gaining control over your personal feelings. You learn how to Think constructively, how to Relax, how to master your Sexual Instincts, how to make the best of Misfortunes, how to "live with yourself" and surmount the obstacles which seem to block your pathway to daily happiness. In short, you are shown, by simple formulas and exercises, how to replace your wortries, your scruples, your pessimism, etc., with Optimism, Hope, Love and Joy.

YOUR SIX BEST DOCTORS

Remember, ACHIEVING PEACE OF HEART is NOT a "medical" book. It is written in lay terms which anyone can understand and apply. Your six best doctors, Father Irala emphasizes, are the Sun, Water, Air, Exercise, Diet and Joy. What blessings are in store for you if you will only learn how to use them according to the methods laid down by this renowned Catholic teacher!

ORDER NOW — WITH THIS 10-DAY RETURN PRIVILEGE

You take no chances in ordering a copy of ACHIEVING PEACE OF MEART. You have nothing to lose but your anxieties and frustrations. Return the coupon at the right with your check or money order. If, after 10 days, you are not completely satisfied with this unusual book, you may return it and your money will be cheerfully refunded.



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RELIGIOUS FIGURINES

U.N. when both major political parties support it is hard to understand. These same Catholics ignore the Vatican's post in UNESCO and the fact that our Church representatives give their views on such items as human rights, technical assistance, etc.

If these people would read the U.N. reports and if possible visit the U.N. building, they would realize that the U.N. is here to stay and that U.S. membership in the U.N. is an instrument of our foreign policy.

HELEN M. CANNON

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WILMETTE, ILL.

COMMUNISM IN LATIN AMERICA

Many thanks for your very informative article in the July issue on the Communist plot to take over Latin America.

Of even greater significance, because it is not generally recognized, is the success the Communists are having in their campaign to exploit and manipulate student and youth groups. The appalling spectacle in San Francisco several months ago at the hearings of the House Committee on Un-American Activities must serve as a warning that Communist infiltration efforts aimed not only at our youth, but also at our labor unions, churches, professional groups, newspapers, etc., can create chaos and shatter our internal security.

DON E. BUTLER

SPOKANE, WASH.

BOOKS FOR THE MISSIONS

I want good, sound, Catholic literature dealing with topics such as "duties of the government, of people toward government, Communism, morality, marriage, and its duties"—anything which can get out to us as fast as possible.

Only today, during our Out-Patients Clinic, a man was found selling Communist literature on the compound—a speech by Mr. Khrushchev himself on "Government without Taxation." He was seen by two of our Sisters. Needless to say the man was politely asked to leave the compound. You can see how anxious I and the Sisters are.

Could you please help us soon? We need tons of pamphlets and books which I could use in the hospital library, just recently organized. Pamphlets and Catholic magazines could be circulated by the book boroughs under mission directions.

SISTER M. PAULA M.M.M. St. LUKE'S HOSPITAL

ANUA UYO, NIGERIA, W. A.

"THE SAINT"

I would like to commend the author of the short story "The Saint"—(July). I have read many stories in The Sign and other magazines and I firmly believe this story is one of the most beautiful and well-written stories I have ever read. It was truly inspiring.

BECKY ALLEY

IOWA CITY, IA.

☆ Andrew Johnson made bigots wince

IT WAS CURIOUS how quickly the visitors' gallery in the House of Representatives began to fill when the little man from Tennessee started to speak.

The year was 1844. John Tyler sat in the White House. All over the country, Whigs and Democrats were bickering and badgering each other, both groups aware that a Presidential election was imminent.

But the man who held forth in Congress on this day did not seem to have any qualms about an election year and its consequences. Andrew Johnson had decided to declare himself on a subject that any pussy-footing politician would have left alone, especially if he happened to come from Tennessee.

The record is clear. The Congressman's sense of justice had been rankled. Johnson was not the kind

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Only a short time before, another Congressman from the South had made Catholics, then a small religious minority in the U.S., the object of a vicious and underhanded attack. The Honorable Thomas L. Clingman of North Carolina had sought to picture Catholics as political connivers. He had said in his speech: "Had the foreign Catholics been divided in the late election, as other sects and classes generally were, Mr. Clay would have carried by a large majority the State of New York, as also the States of Pennsylvania, Louisiana, and probably some others in the Northwest."

This was too much for a staunch truth-lover like Andrew Johnson. He was on his feet immediately. Gaining recognition from the Speaker, he began his answer to the charge in a mild tone: "I am a member of a Protestant church and a citizen of Greeneville, Tennessee, where there are few Catholics and where the citizens are somewhat prejudiced against them . . . "

The Southerner then threw political expediency to the winds.

"The Catholics of this country," he declared, "had the right secured to them by the Constitution of worshipping the God of their fathers in the manner dictated by their own consciences . . ."

Johnson's barrage of interrogations must have made bigots in the audience wince.

"Is the guillotine to be erected in this republican form of government," he asked, "and all who differ with the Whig party brought to the block? Is then a crusade to be commenced against the Church to satiate disappointed party vengeance? . . . From whence or how obtained the idea that Catholicism is hostile to liberty, political or religious? During the Reformation did not the demon of persecution rage as fiercely among the Protestants? Did not the Calvinists, Lutherans, Arminians oft array themselves against each other?"

The speaker reminded his listeners of Maryland, the one American colony that had been founded by "During our colonial Catholics. state when Protestants, Puritans, and Quakers were disfranchising and waging a relentless war of persecution against each other through Pennsylvania and the New England colonies, did not Catholic Maryland open her free bosom to all, and declare in her domain that no man should be persecuted for opinion's sake? And was she not from this fact the sanctuary of the oppressed and persecuted, not only of America, but of Europe? . . ."

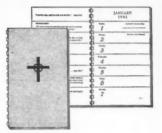
In closing, Johnson rose to heights of eloquence. Listeners in the hushed chamber were stirred as he elaborated on how Catholicism had been inseparably linked with the cause of political freedom all over

the world.

"Is Catholicism a foe to liberty?" he demanded. "Is Ireland's Catholic isle the nursery of slaves, though her evergreen shamrock no longer wreathes the brows of her warriors, though her palaces are in ruins, her cities in tears, her people in chains? Was Catholic Poland the birthplace of slaves? Go ask Cracow and Warsaw when they last beheld against combined Russia, Austria, and Prussia, in death arrayed, their patriots bands-few but undismaved. Freedom too . . . did she not shriek when Poland under Madalinski and Kosciusko fell? Were Lafayette, Pulaski, McNeill, DeKalb, and O'Brien foes to liberty? Was Charles Carroll of Carrollton, last survivor of the signers of the Declaration of Independence, a friend of despotism?"

BY FRANCIS HOWARD

GIVE A HAPPY HABIT FOR CHRISTMAS!



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Now Father Kelly Tells Your Teen-Age Boy and Girl the Facts They Need to Know about LIFE and LOVE

VERY REV. MSGR. GEORGE A. KELLY

The Catholic Youth's Guide to Life and Love

By Very Rev. Monsignor George A. Kelly, With a Foreword and Imprimatur by His Eminence, Francis Cardinal Spellman, Archbishop of New York

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Secret fears.

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or small? Be fully prepared
spiritually.

Recommended by Cardinal Spellman to Help Fulfill One of the Most Important and Difficult Obligations of Parents to Young People

HERE AT LAST is the book that Catholic teen-agers vitally need - and one which parents will welcome as an approved and sensible way to help fulfill a sacred duty to those whom God has placed in their care.

Now Monsignor George A. Kelly, Director of the New York Archdio-cese's Family Life Bureau, has drawn upon his wide experience as educator, priest and counselor, to bring to youngsters from twelve to twenty all the facts they need to know about life

Answers Hundreds of Questions

From the start of adolescence From the start of adolescence through the later teen years, Father Kelly's new book explains in detail what "growing up" really means—the physical changes that occur in boys and girls—the many emotional problems that arise—the increasing moral dangers. Here he answers hundreds of questions that disturb young people — questions they hesitate to ask even their parents—questions their parents are often embarrassed to answer.

With frank explanations, Father Kelly clears up mistaken notions about sex. He points out the pitfalls inherent in certain friendships, the importance of morality in dating and courtship. He explains the true meaning of Holy Matrimony. He shows how to maintain a proper balance between spiritual and material values.

But this book is not a sermon. Rather, it is a sympathetic and straighter, it is a sympathetic and straight-forward approach to the vital problems that face all young people from the age of puberty to the contemplation of marriage. Father Kelly minces no words. His book discusses sexual problems, menstruation, marital relations
— warns against venereal diseases,
birth control, homosexuality. In forthright terms he tells teen-agers how to be safe on a date - what situations to avoid-what people to stay away from. Everything is explained simply and reverently, clearly and understand-ably, by one who never forgets that he was once a teen-ager himself.

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What Cardinal Spellman Says **About This Long-Needed Book**

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As His Eminence, Francis Cardinal As His Eminence, Francis Cardinal Spellman, Archbishop of New York, says in his Foreword to Father Kelly's book: "The Catholic Youth's Guide offers unmarried Catholics many practical directives for dealing with some of the critical problems facing American youth. They will receive helpful counsel on making the proper choice of a state in life and time-tested guid. of a state in life, and time-tested guid-ance on the best means of preparing themselves for that vocation. Parents of adolescents will find this book of assistance to them in fulfilling their own responsibilities as the primary educators of their children." educators of their children.'

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PROFESSOR



What are the key points in the church-state issue? Thomas P. Neill, historian, sums them up

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How do you write a book—two inches at a time? Mary Ellen Kelly, a charming invalid, reveals how

ARCHITECT



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Bigots, 1960 Model

OR SEVERAL months we have had an exhibition of religious bigotry in this country similar to that of the presidential campaign of 1928. Few thought there could be such an outbreak again. Even intelligent and experienced observers of the American scene underestimated the power of what has been referred to as the Protestant underworld.

The claim is made that it is not religious bigotry to question a Quaker on his attitude toward war, a Christian Scientist on his attitude toward public health, or a Catholic on his attitude toward Church-State relations when a member of one of these

churches seeks political office.

We'll go along with that. It isn't asking the questions that constitutes the bigotry. It's asking the questions after they have been answered dozens of times and to the satisfaction of any honest inquirer. Repeating the questions as if they were unanswered and unanswerable indicates a belief that American Catholics individually and as a group are lying when they declare their adherence to the Constitution. That is bigotry.

The impression which the present outbreak of bigotry makes on intelligent foreigners is deplorable. The U.S. is one of the most advanced countries in the world in culture and education and at the same time one of the most benighted and reactionary in

the sphere of religious tolerance.

It is difficult to probe the mentality of the bigots. Perhaps one reason for their attitude is a reluctance to admit that the U.S. is no longer predominantly a Protestant nation with a Protestant culture. Today we have a pluralistic society made up of Protestants, Jews, Catholics, and others, all contributing their share to the common good and each group as American as any other.

For some people, Protestantism is still a protesting religion. If the Catholic Church were to disappear tomorrow, they would face a religious void. For them, religion is a negative rather than a positive force; it offers something to be against rather than

something to be for.

It is surprising that political polls show that in many cases ministers are more bigoted than their flocks. One would naturally presume that, because of their education and wide contacts, they would lead their people to a better understanding of the beliefs of their Catholic neighbors. Many of them undoubtedly succumb to the temptation to use fear of

Catholicism as a means of arousing the interest and zeal of an otherwise lukewarm congregation. The anti-Catholics among the ministers range all the way from those with an evening course in a Bible school to men with a national reputation like Dr. Norman Vincent Peale and Dr. Daniel A. Poling. Intolerant as they are, we don't think that many of them would adopt the policy announced by the Rev. Harrison Parker, who calls himself the "Chancellor of the Puritan Church of America." His solution of the problem is simple and direct: kick all the Catholics out of the country!

We Catholics should beware of jumping to the conclusion that all or most Protestants are bigots. We feel that it is safe to say that the vast majority are not and that they are ashamed of their lunatic

fringe.

We should act with calmness when provoked by bigotry. Angry denunciations do no good. It is completely useless even to argue with bigots. They are not seeking answers to their questions; in fact, their questions are only accusations framed in question form.

AIR-MINDED Protestants can and will find answers to their questions, especially if they get a little help from Catholic friends, neighbors, and business associates. The difficulty here is, of course, that too many Catholics don't know the answers themselves, and those who do often hide their light under a bushel. There has been too little communication, or dialogue as it is called today, between Protestants and Catholics, and the fault is usually on the Catholic side. We suffer from a complacency in the possession of the truth and have no thought of defending or sharing it.

The Catholic Church will not be helped or hurt by the outcome of the Presidential election. The U.S. may be harmed by the bigots who would rewrite in practice the clauses of the Constitution which outlaw a religious test for office and guarantee equal rights for all religions before the law. They are the

real enemies of the Constitution.

Father Ralph Gorman, CP.



FACT AND COMMENT

Editorials in Pictures and Print

Now Let's Clear the Air

The election campaign will soon be over and we hope its bitter religious aspects will also soon be ended. But no matter who is elected, America will still face the problem of mending rifts in civic unity caused by the unexpected flare-up of religious intolerance. Catholics can help admirably in healing the wounds.

To their credit, Catholics generally have reacted with restraint and dignity on finding themselves relegated to a status of second-class citizenship by many of their fellow Americans. Nonetheless, false images of the Church have been presented, questions asked, and accusations made. To ignore these accusations, to pretend the questions no longer exist, will not help national harmony, just as sweeping dirt under the rug does not make a clean house. Truth is always the best answer to bigotry and misunderstanding—truth explained, not in bitter controversy, but in a spirit of charity, on an intellectual level with people of good will who are sincerely looking for honest answers. Therefore we think the religious issue should not be set aside after the election but rather, out of love for truth and mutual understanding, continue to be aired.

The false image of the Church as a power structure of crafty men greedily bent on grabbing control over the lives of American citizens can best be dissipated by simple and clear explanations of the Catholic Church as the Mystical Body of Christ. Here we have the official teaching of the Church and the sublime expositions of the theologians in unanimous agreement. The Apostles' Creed, the great central act of sacrificial worship, the seven sacraments, the divine indwelling and inner life of prayer, the beautiful union of all Christians in Christ, these are the sublime marks of the Church which should be clearly explained to our fellow-Americans.

As for the relationship of the Catholic Church to American society, we think it does little good to get involved in long explanations of the Inquisition or the way in which a nation such as Spain treats Protestants today. The simple fact to be emphasized is that American Catholics, using their God-given freedom in conformity with the teaching of the Church, will have no such arrangements here in America.

As for working with other religious groups for the common good of the community and nation in which we live, this issue of THE SIGN (page 30) presents an enlightening interview with a distinguished historian and sociologist, Dr. Thomas P. Neill.

When it comes to collaboration with religious groups for the civic betterment of America, each religious group in the nation has the right, and often the duty, to speak out on public matters that are intimately affected by laws of morality. Political corruption, pornographic writings, obscene movies, right-to-work laws, rights of trade unions to organize, shady medical practices, are all examples where religious groups may feel compelled to take a stand.



ON STAGE. The eyes of the world are on the United Nations. In spite of the bickerings and mediocrities, we can hope that James Morris's comment is right: "Nobody will ever be able to laugh at the U.N. again"

In taking such a public stand, religious groups would do well to remember two basic rules of procedure: where the groups find themselves in broad agreement on issues of public morality, then it is better for the community if all the interested religious groups act jointly, or else have their respective members act through civic organizations. For example, exceptionally fine work is being done in New York City by the Committee of Religious Leaders, (Catholic, Protestant, and Jewish) for the rooting out of some of the evils prevalent in mass media of communication. The Committee of Citizens for Decent Literature, organized in Cincinnati, has also distinguished itself by effective collaboration.

But where there is clear disagreement on issues of public morality, it is often unwise for one group to insist that its standard legally prevail over the others. It may well be in order to express publicly and argue one's position, but rarely is it wise to force one's convictions on a strongly dissenting

majority.

Within this general framework of discussion and action, Catholics should increase, not decrease, their civic activities. The common good of the community is the vital concern of all. And in the long run, personal contacts can do more to remove prejudice and clear up misunderstandings than any number of learned discussions among theologians.

United We Stand

American election campaigns have a habit of leaving a scorched trail of smoldering tempers. Events of the past few months have warned in flaming letters of red that Americans in 1960 will have no time to retire to lick their wounds in bitter isolation. The present world situation demands all hands on deck.

The rapid spread of the technological revolution, the constant threat of increasingly aggressive world Communism, the rising force of neutral governments banded together by a positive policy of their own, the emergence of new and powerful economic blocs in the British Commonwealth of Nations, the European Common Market, the Organization of American States, the Russian and Chinese blocs, all these developments are currently making tremendous and crucial demands on American leadership.

Instead of talking about a four-day, thirty-hour week, labor and management should get together for a heart-to-heart talk about increasing production while cutting costs and holding prices if they wish America to stay in the swim of world trade.

Politically, the nation needs men of farsighted vision who, while avoiding foolish attempts at domination or isolation, can adjust America to the rapidly changing forces in the world.

On the home front, problems of civil liberties, migrant workers, interracial justice, rebuilding of cities and commuter transportation systems, new methods of production with wise use of automation, ever increasing use of synthetic substances for food, clothing, and shelter, conquest of disease and social injustice, of crime and ignorance, of senseless materialism, all these are vast problems clamoring for immediate attention.

These urgent tasks require all the co-operation we can get from every American—Christian and Jew, Catholic and Protestant, Northerner and Southerner, Republican and Democrat, Negro and White, Liberal and Conservative, Employer and Employee—all working together "in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty . . ." Divided we shall surely fall. But united—we stand.



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BIG BEAR-HUG. Africans and Latins will remember it, Castro and K. What are they thinking?



HOPE. The ship "Hope" begins its mission of mercy, bringing medical aid to the world's needy



THE BIG LIE. Captive Communist Nations put sign before U.N., to remind world of the truth



LORETTA YOUNG SHOW. John Newland and Loretta Young portray parents who have suffered the loss of their daughter through suicide in "The Seducer." The story is based on Jerry Cotter's "Hollywood Goes Reckless," which appeared in The Sign (April). The show will be shown Sunday, November 6, on NBC-TV, 10 P.M., E.S.T.



WORLD MISSIONS. Bishop Sheen (center) with bishops from around the world at meeting of National Catholic Mission Secretariat. Growth of the Church demands more of us, because she depends on us



CONGO. Col. Mobutu holds the Congo. He drove out the Communists. The question for all Africa is whether they will throw their strength honestly behind the U.N. and resist any regional rivalries and nationalism



ing?

BALANCING. Addressing the U.N., Yugo-slavia's Tito left question: Who's he for?



CALM. U.N. Secretary Hammarskjöld and President Boland listen to Khrushchev's unwarranted attack. They are U.N.'s steadying force

Khrushchev's Four Fumbles

We do not know what crucial decision was made in the Kremlin last May but, whatever it was, Soviet Premier Nikita Khrushchev suddenly emerged like a would-be football hero hurtling himself toward the goal line with seconds to spare, yards to go, and the score a tie. With the cold war at an impasse, Khrushchev suddenly and brutally disrupted the Paris summit meeting, flung hot insults at President Eisenhower, called off the Geneva disarmament conference, threatened to rain bombs on Western powers, probed again into Laos in the Kremlin's persistent drive for Communist domination of southeast Asia, offered to underwrite Castro's political control of Cuba with Soviet nuclear bombs, stepped up the Berlin crisis to angry pitch, rushed into the Congo to brush aside U.N. forces with planes, trucks, guns, and a small army of "technicians," called for world leaders to meet with him in summit fashion at the opening of the fifteenth General Assembly of the United Nations, and, after loading up a boat with political leaders from Russia and Communist colonial powers, finally landed with arrogant self-assurance in a deeply resentful New York City. His major goal: to unite governments of one billion neutral people to governments of one billion Communist-controlled people in order to overwhelm and destroy the governments of one billion people who prefer to live in a free society. Fortunately he fumbled and lost the ball.

Khrushchev made four major fumbles. With the attention of delegates from ninety-eight nations focused upon him in the world's greatest forum of public opinion, Khrushchev clearly showed himself a man of war and not a man of peace. Showing no real desire to conciliate, he asked the nations of the free world either to surrender or be destroyed. Secondly, beneath the glaring spotlight of the same world public opinion, his boorish, barbaric conduct lost him a great deal of potential sympathy from uncommitted peoples. Thirdly, contrary to the wishes of the vast majority of the U.N. delegates, he made an angry drive to control or paralyze the United Nations Organization. Fourthly, (and most serious fumble for his career) he dropped the mask of urbanity and prince of peace and clearly showed himself for what he really is: a man who has forgotten nothing and learned nothing since 1917-a man who, in 1960, still repeats the same, old, monotonous shibboleths of Marxist-Leninist revolution. Previously, he had a lot of people lulled into hopes of really peaceful coexistence. Now he has demonstrated that he is one with Lenin and Stalin in holding to the formulas expressed by Mao Tse-tung: "The enemy advances, we retreat; enemy halts, we harass; enemy tires, we attack; enemy retreats, we pursue."

Khrushchev has fumbled badly—and lost the ball. And the Kremlin has little use for a fumbling ball-carrier; especially a ball-carrier who loudly proclaims by his actions what is really in the mind of the Kremlin. But Americans should be grateful to see so clearly the nature of the enemy we face.

The lesson should be clear to all of us. We cannot do business with the Communist Party. Some deeply dyed perversity has imbedded itself in the inmost soul of a thoroughly dedicated Communist. Kindness and conciliation he despises as weakness. You either agree totally with him or he wants to destroy you.

The new session of the Supreme Court has listed on its docket a review of the Smith Act of 1940 and the Subversive Activities Control Act of 1950. If their decisions again weaken American defenses against Communism in America, we hope a vigilant Congress will take immediate action to plug the holes by making very clear and adequate legislation.

VIEWS IN BRIEF

Old News. "Something unsavory is happening in the motion-picture realm that demands the exercise of utmost vigilance and responsibility on the part of those who are truly interested in the future of films." There is nothing striking about the truth of this statement. What is rather striking is that it opened a recent editorial by Bosley Crowther in the New York Times. What is happening, he said, is "the tendency of producers, made evident in any number of recent films, to go for licentious stories and/or inject extreme and gross sex details in their works." The producers have, apparently, gone so far as to give themselves away. "What is so vexing and depressing about this business," Mr. Crowther continued, "is that it clearly betrays the proneness of top-flight filmmakers to feel they have to needle a respectable drama with raw sex." Such criticism has been made by Catholic critics. It will be considered more relevant when it comes from Mr. Bosley Crowther.

Tibet. The International Commission of Jurists has recently issued a report on the Chinese Communists in Tibet. The evidence has satisfied the investigators of four main facts: (1) that the Chinese will not permit adherence to, and practice of, Buddhism; (2) that they have systematically set out to eradicate this religious belief in Tibet; (3) that in pursuit of this design, they have killed religious figures because their religious belief and practice were an encouragement and example to others; (4) that they have forcibly transferred large numbers of Tibetan children to a Chinese materialist environment in order to prevent them from having a religious upbringing. It is a sad, familiar tale.

Nigeria's Moment. Flags, not bullets, flew as Nigeria became an independent nation October 1, ending ninety-nine years of British rule. The festive note was far removed from the Congo, which marked its independence from Belgium with murder, rape, riot, and plunder. "There will be no Congo in Nigeria," said the leader of the Nigerian Parliamentary opposition. "Nigeria will continue to be stable." Unfortunately, the world knows more about the Congo than Nigeria (for mayhem is always a bigger story than quiet progress). But Nigeria is the more important country. Its population of 35 million is the largest in Africa. It is rich in agriculture, oil, tin, and lead and is one of the world's principal suppliers of cocoa. It has a national university, a system of free public schools, and its political institutions are relatively well developed.

As we remarked in our article on Nigeria last April ("Nigeria: The Black Colossus"), "Black Africa is seriously in need of a leader and stabilizing influence, and Nigeria . . . may be able to provide that leadership." First, of course, Nigeria must make a success of independence. This won't be easy, because there are major tribal differences and a certain hostility between the Moslems, who dominate the northern half of the country, and the pagans and Christians who live in the more advanced southern section. Nigeria needs U.N. and U.S. help now, so that the country can speed up its economic development without the eager assistance of the Kremlin. Nigeria's Prime Minister, Sir Abubukar Tafawa Balewa, has stated his case succinctly: "With the goodwill of friends like the United States and the United Kingdom, we hope to draw on your experience. We Nigerians are friends of the United States. There is no doubt about it. We want the friendship to become stronger." Sir Abubukar observed that if Americans, of many origins and races, could find unity and direction, then so can his country. This is a touching tribute to the U.S. and proves our opportunity to continue to influence Africa for good.

THE BLACK PRINCE

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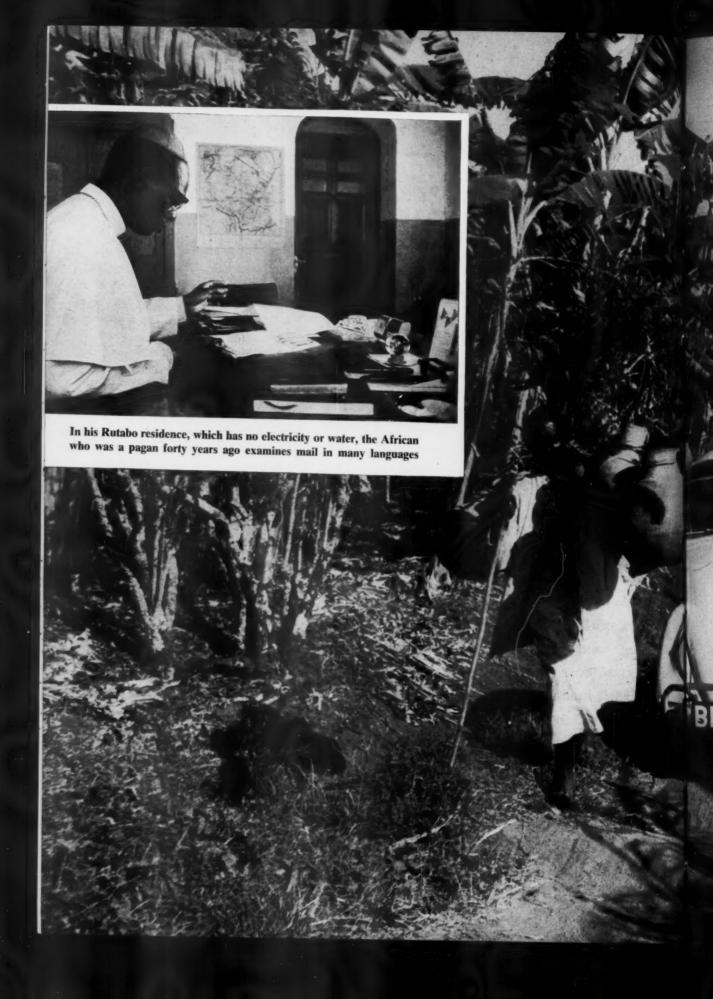
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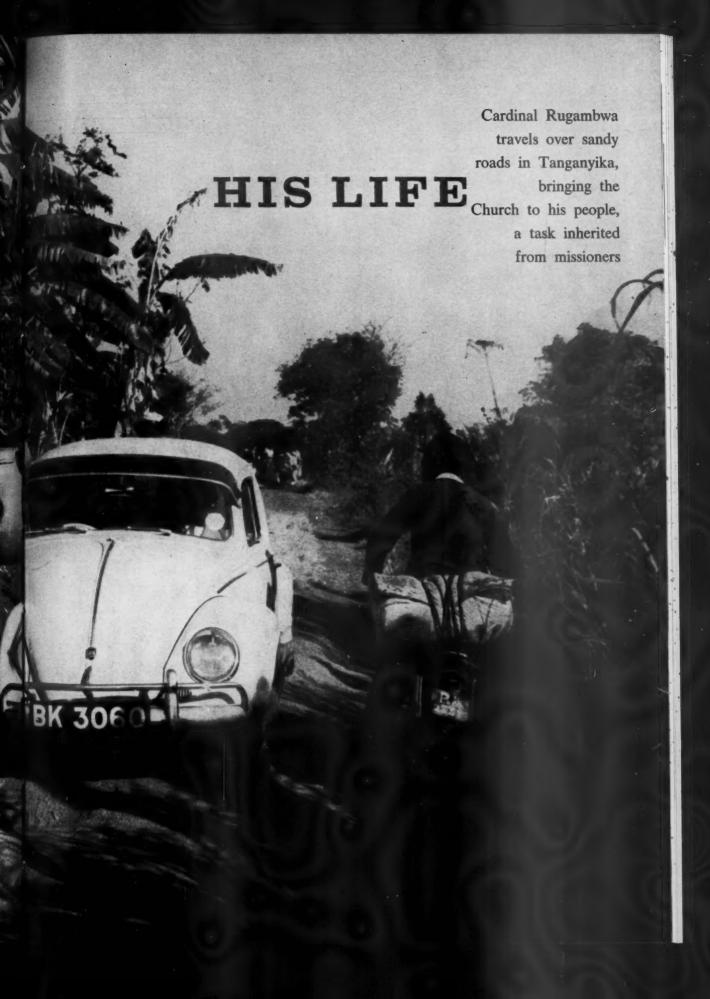
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ins his Last March 2, Laurian Rugambwa had time only for a cursory study of his morning mail. It was Ash Wednesday, and as Bishop of Rutabo, in the Tanganyika panhandle, he faced a busy schedule. It was a large envelope from Rome, containing a highly decorated card with a Latin message. He glanced at it; he saw his own name and down a few lines he saw the word "cardinal." But time was short. He decided to examine the document carefully when he returned home that evening. Hours later, when he (text continued on p. 27; pictures next seven pages)

★ Text by Glenn D. Kittler Photographed for The Sign in Tanganyika by John and Bini Moss











HIS PEOPLE



At the opening of a new convent for African Sisters, children in colorful dress dance joyously after Mass; left, guild, founded by Cardinal Rugambwa to train lay leaders for public life, greets him on return from Rome



HIS WORK



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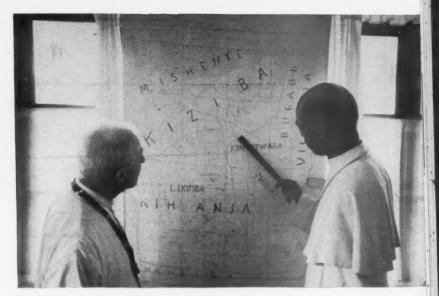


Africans honor Bishop Lanctot, Canadian White Father, on last official visit before turning entire Bukoba diocese over to Cardinal Rugambwa; boy bearing gift shows people's appreciation of missioners

Upper right, the cardinal and ne of his priests plan new parishes

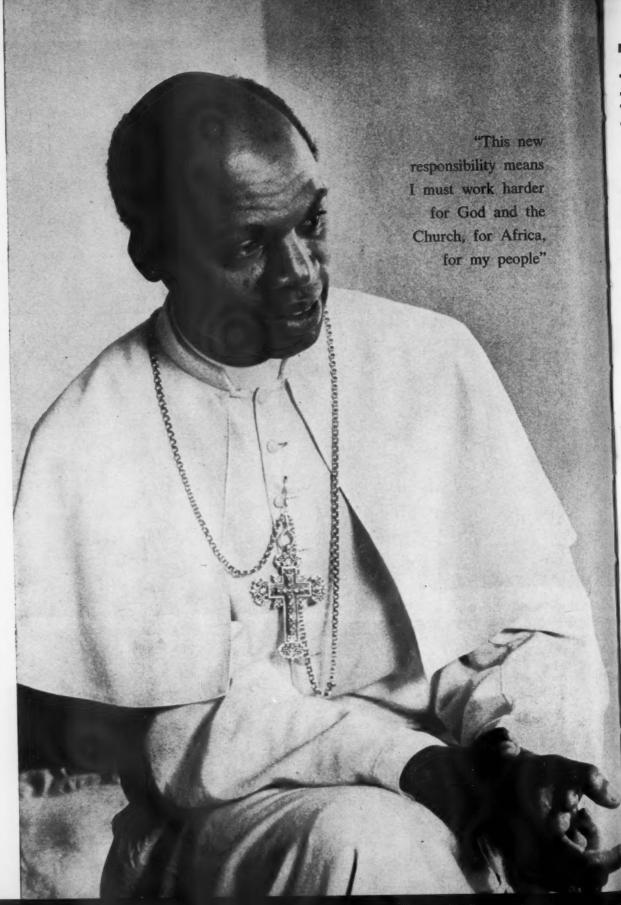
Nurse, a cousin of the cardinal, at a medical dispensary in diocese

Domestic science class for girls; UNICEF provided sewing machines









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THE **BLACK** PRINCE continued from p. 19

drew his 1953 Chevrolet to a stop in front of his home, he recognized the parked car of Bishop Alfred Lanctot, Canadian White Father missionary. Bishop Lanctot came quickly from the house. He called: "Congratulations!"

Puzzled, Bishop Rugambwa asked: "For what?"

"Haven't you heard the news?" returned Bishop Lanctot.

"The Pope has made you a cardinal!"

Rugambwa remembered his morning mail. "So that's what that document was," he said, and he led Lanctot back into the house. He found the envelope on his desk, extracted the card, and carefully read its vital message.

"You must accept," Bishop Lanctot said impatiently. "It's the most wonderful thing that could have happened."

"I have no choice," Rugambwa said, holding up the card.
"The Holy Father didn't ask me; he just appointed me." He sank back in his chair. "I'm afraid the Holy Father has made a mistake this time."

Nobody else thought so. By nightfall the wireless station at Bukoba, thirty miles away on the western shore of Lake Victoria, was swamped with cables and telegrams from people who, like Lanctot, had heard the announcement on the Vatican Radio and the BBC. That evening, hundreds of natives journeyed barefoot through the bush to Cardinal Rugambwa's house, bringing him gifts of fruit and eggs.

"We ought to drink a toast," Bishop Lanctot suggested. "All I have is some Belgian beer," his host said. They

settled for that.

In 1956, when I visited Cardinal Rugambwa at Rutabo, we too settled for beer when we toasted each other's country. I was in Africa to research a book about the missions, and Laurian Rugambwa was certainly an outstanding product of them. Bishop Lanctot introduced us at a hospital where both men were visiting patients and later the Bishop said of Rugambwa: "In the native language his name means 'the noble one.' It is very apt. He is a remarkable man."

At forty-eight, Cardinal Rugambwa possess nobility in various forms. In bearing, he is impressively regal. Sixfoot-four, he is lean and lithe, his face is handsome, his manner is quiet and confident. He speaks softly, raising his voice only when he preaches. His smile is quick and knowing, his wit is gentle but penetrating.

On his visit to the U.S. in 1957, we were riding in a New York taxi one afternoon and when we were stopped by a traffic light Rugambwa noticed several Negroes. "Ah," he

said, "there are some of my people."

We had just been discussing race relations in America, which he hopefully predicted would improve once people stopped exaggerating the accident of individual pigmentation. I looked at the pedestrians and said, "I understand there are over a million Negroes in New York.'

A smile tugged at his lips. He mused, "I wonder why they don't turn white?" Puzzled, I asked him what he meant. "Well," he said, "when you people come to my country you

While here, he had his own unfortunate experience with prejudice. He traveled widely for several weeks to raise money for his diocese, then took a few days off to rest at the White Sisters convent in Metuchen, N.J. I chanced to phone him there and was told that he had gone out for a haircut. A week later when he returned to New York, he asked me to direct him to a barber shop, which seemed unusual for a man who was mostly bald, and I said, "I thought you just had a haircut."

"The barber would not serve me," he said, without malice

but with a little hurt.

I was embarrassed. "That's disgusting."

He shrugged, patiently. "It is all right. I prayed for the man." And he put the incident out of his mind.

VEN IN his boyhood Laurian Rugambwa displayed a deep confidence in the efficacy of prayer. He was born July 14, 1912, at a village called Bukongo, some three miles from Rutabo. His parents were pagans of noble lineage. His father belonged to the Basita tribe from which still come the chiefs of the Kihanja district. His mother's tribe were the nearby Bahinda rulers; she was the niece of a chief and is now the cousin of one. On entering the Church, Rugambwa surrendered his own royal prerogatives, but one of his two brothers is the chief of five villages.

He was about eight years old when the White Fathers opened a mission outstation in his village. In 1878, ten White Fathers had landed on the Indian Ocean shores of Tanganyika and spent a year covering the thousand miles to Lake Victoria. Their founder, Charles Cardinal Lavigerie, Archbishop of Algiers and the first prelate in Africa to become a cardinal, had sent them to the Equator to combat slavery, disease, and ignorance, assuring them that social and economic levels of the natives must first be improved before the people could become attuned to the responsibilities of Christianity. Thus at Bukongo, as elsewhere, the White Fathers, now the largest Catholic missionary society in Africa, opened a school and clinic before building a chapel.

Laurian Rugambwa entered the school. He once told me: "When I saw the good the priests were doing for my people, I found myself wanting to be like them so that I could do the same work. But I realized I would have to become a Christian and I wasn't sure my parents would approve."

When he mentioned his sentiments to the missionaries, they advised: "Pray."

It was perhaps rather mature advice to give a boy, but then the missionaries were praying too. Their ultimate goal was a native clergy, thereby making the Church indigenous with truly African roots. Young Laurian prayed for six months before he mustered the courage to broach the subject to his father, and he was astonished by the man's reply. "I have been thinking about that myself," he said. "I think it would be good for the whole family to become

It was a bold step, especially for a family of such promi-

A freelance writer, GLENN KITTLER'S latest book, The Papal Princes (Funk & Wagnalls), a history of the College of Cardinals, will be published in November.

The inherent nobility of Cardinal Rugambwa enabled him to step with charm, grace, and confidence into a world that was decades ahead of the primitive land of his birth

nence. Conversions were unpopular. Christianity diminished the influence of witch doctors and most chiefs felt it upset their established despotic discipline. Such combined opposition could force missions to close, could even bring death to overzealous missionaries. Converts themselves were often ostracized by their own people. The decision of the elder Rugambwa was, therefore, courageous. It made a profound impression on the villagers and proved ultimately instrumental in bringing the entire village to the Christian faith.

At the time of the family's baptism, Laurian Rugambwa was ready for further schooling. He went on to the parent mission-station school at Rutabo, hiking the six-mile round-trip every schoolday for five years. At fourteen, he completed the course and it was then that he announced his desire to become a priest. His parents approved; he entered the White Fathers' minor seminary at Rubya, some forty

miles west of his home.

With that, he began seventeen years of intensive studies, made all the more difficult by the fact that he studied in languages that were not his own. At Bukongo, he had learned reading and writing in his native tongue; at Rutabo, because other tribes were represented, he studied in Kiswahili; his Rubya classes were in English, and it was via English that he learned Latin. After Rubya, he entered the major seminary at Katigondo, in Uganda, where most of his text books and lectures were in Latin. Thus, in a language that was three times removed from his boyhood tongue, he went through the same courses in philosophy and theology taught in Catholic seminaries everywhere in the world. When he was ordained in 1943, at the age of thirty-one, he was as qualified and capable as any new priest anywhere. He had fulfilled his boyhood ambition: he had entered the fraternity of the priesthood, in the fullest sense of its brotherhood. Now, as he wished, he could perform a special good for his people.

For the next five years he worked as curate at three different White Fathers missions. His days were busy. Much of the anti-Christian attitude had faded; now there were hundreds of people who made demands on the young priest every day. They wanted religious instructions from him; they sent their children to his catechism lessons; they relied on him for guidance, both in and out of the confessional. On his insistence, they sent their sick children to mission clinics instead of witch doctors; on his urgings, they formed coffee co-operatives to get better prices for the sole money crop. He was everywhere, helping them, often traveling 500 miles a week on his battered motorbike, careening along dusty bush roads, rock-hopping across swollen rivers, winding his way through swampy savannas.

On a Saturday night in 1948 he was hearing confessions in a bush-chapel when a man, meek with apology, came to his side. "Father," he said softly, "I am sorry to bother you at your holy work, but I bring you a letter from the bishop. He said I must give it to you immediately no matter what

you were doing."

The letter instructed: "Come to Bukoba at once."

Rugambwa was perturbed. It was Saturday night: there were confessions to hear and Masses to say in the morning. People were relying on him. But he knew he must obey his bishop. He packed and made the long trip to Bukoba.

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The bishop greeted him with: "You are to go to Rome to study canon law. The lake steamer leaves for Entebbe at six in the morning. When you get there, the White Fathers will arrange for the rest of your trip and they will pay for everything during the three years you are in Rome."

The news stunned Rugambwa. At thirty-six, he had never been farther from home than the major seminary, seventy miles away; he had never ridden the Lake Victoria steamer; he had never seen an airplane, let alone ridden one; he had never seen more than a dozen white men at once, and now he was to live for three years in a country of white men who spoke a language he had never heard; he would be exposed to traffic, telephone, running water, electric lights, buildings taller than two floors, paved streets, none of which he had ever seen.

He took it all in the stride of a man gifted with intellect and natural sophistication. By the day he was awarded his doctorate, he had added proficient Italian, French, and German to his list of languages; he was at ease with every big-city situation, at home in every social circle. His inherent nobility, tribal though it was, enabled him to step with charm, grace, and confidence into a world that was decades ahead of his own.

Then with the same aplomb he stepped back. A few days before Christmas, 1951, he returned to Bukoba and, even before he could unpack, was sent to a bush mission to prepare the people for the feastday. Quickly he was back in the familiar rush of mission work. The afternoon of Christmas Eve he lay down for a nap before the ceremonies that would occupy him far into the night. There was a knock on his door and when he answered it he was handed a tele-

gram, the first telegram he had ever received.

He opened it with apprehensions, read it, then gasped. It was from Rome, announcing his appointment as vicar apostolic of the region where he had grown up. Except for a few juridical restrictions, he was a bishop. Dazed, he stumbled from his room and walked into a circle of White Fathers, who had received the news in another telegram. They greeted him with smiles and applause. On February 10, 1952, he was consecrated at Rutabo, a new diocese formed by cutting 4,000 square miles off the diocese of Bukoba, where Bishop Lanctot remained in charge. A year later, restrictions were removed and Rugambwa became the autonomous ecclesiastical ruler of Rutabo. The White Fathers withdrew, turning over to him all that they had built in seventy years of missionary work. (Last summer, the White Fathers withdrew again, as Rutabo was rejoined to the diocese of Bukoba under the leadership of Cardinal Rugambwa. The cardinal will shortly take up residence in Bukoba.)

S A NEW BISHOP, Rugambwa dedicated himself to three goals: the family, schools, and hospitals. The White Fathers had left him seventeen elementary schools, in the next eight years he built twenty more, plus two junior high schools, a trade school for boys, and a domestic science school for girls. On his 1957 U.S. visit, he arranged scholarships with St. Michael's College, Winooski, Vt., and now has two students there. Thus he provides Tanganyika with well-trained leaders for its future. He also started a congregation of African nuns and a society of African lay brothers; the number of African priests increased from eighteen to thirty. He built a hospital, obtaining Italian nuns to direct it, then persuaded a society

of Dutch nuns to build and direct a badly needed hospital of their own.

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In the family sphere, he worked to raise the position of women. Centuries of polygamy had reduced women to chattel; even in recently converted monogamist Christian families, women were still little more than servants. Men would not surrender their stern authority. By his sermons and writings, by opening centers where women could learn better methods of child-raising, housekeeping, and sewing, by starting social and religious sororities, he gradually brought about a new atmosphere in which women assumed a dignity they had not previously enjoyed. He once observed:

"One may say that the good Christians are those whose married life is in order. What must be done is to search into the traditional background, which is mainly the family background, to lift the veil from the clan system and from the fundamentals of local culture, so as to see the way to the solid conversion and religious stability, not only of individuals, but of the vast tribes of the African continent called to share the fullness of the Gospel of Christ."

EMARKABLY, Cardinal Rugambwa has accomplished his many feats on an empty coffer. His people are poor, unable to support his building campaign, and since—in the eyes of the Church—he is not a missionary himself, he receives little Vatican aid and is expected to find his own way to support his diocese.

Once when a delegation from a remote village asked him to give them a church, he said: "I can't afford it. But what we cannot do with our purse we must do with our palms."

"Then if we build the church ourselves, will you give us a priest?" they asked. He agreed. For six months, the people made clay bricks, hewed wood, pulverized rocks, and hauled sand to build their own church, and they got their priest—the man who had been Rugambwa's secretary. Thereafter Rugambwa handled his own voluminous correspondence on an ancient portable typewriter.

Unabashed, Rugambwa admits that his own palms are most often outstretched. "I am a beggar," he has said. "I roam the world begging for my people." While in New York, he attended one of Bishop Fulton J. Sheen's telecasts and after it was invited to address the audience. Softly, humbly, directly, he spoke of his needs. On his way back to his seat, people pressed money into his hands.

"You Americans," he told me later, "how much Africa owes you! This is the part of you the rest of the world misunderstands—your generosity. When your government gives money away, you are accused of buying friendship. But generosity is your nature, each of you, one by one. I have seen it myself, and I believe it is why God has given you so much in return. I hope you are never discouraged by ingratitude, for then the spirit of Christian charity would dim everywhere. You have no idea what an example you are to others."

Laurian Rugambwa himself is a good example of this trait. As a bishop, both the Church and his people expect a certain display of dignity from him. He could not be expected to ride a motorbike anymore; he required a car. He ought not live in mud huts anymore, nor in simple rooms attached to a church; he should have a house. But he refused to spend the money on himself. He borrowed a car until he could afford a used one; he lived in a cluttered, overcrowded clay-brick rectory with his priests until a heavy rain in his otherwise arid diocese provided enough clay-mud for a simple, six-room house, which is still as sparsely furnished as the day he moved in.

The house has no electricity, no telephone, no running water. There are no servants. The man who cleans the

clay-brick, tin-roofed, bat-infested cathedral down the hill also cleans Rugambwa's house. The cardinal repairs his car himself when it breaks down, which, on Tanganyika's dusty, severely corrugated roads, is often.

He eats with the Rutabo priests in their rectory on the far side of a tiny vegetable garden, and the meals are simple. breakfast is bread, coffee, and fruit; lunch is boiled plantains with lima beans, made palatable by banana oil; tea includes bread and jam; dinner is a homegrown vegetable stew. Fresh meat is rare and must be cooked to tastelessness for the same reason that Rugambwa's occasional bottle of beer is served warm: no refrigeration.

Rutabo itself is not a town but merely a sprawling banana grove, with a cluster of grass-roofed mud huts everv few hundred yards and an estimated population of 2,000. The post office is half a mile away, in the village of Kamachumu; Rugambwa is now the only member of the Sacred College of Cardinals with a post office box for an address—Box 33.

His appointment to the College of Cardinals made him its first Negro member in history, and there is every likelihood that he is likewise its poorest. He arrived in Rome dressed in a cleric's ordinary black suit, which so appalled the Romans, who enjoy ceremony, that it was commented upon in the newspapers. Furthermore, he had no money to buy the ermine-trimmed robes worn by cardinals at formal ceremonies; it was reported that a senior cardinal, who chose to remain anonymous, gave him the wardrobe as a congratulatory gift. The White Fathers turned over their Rome motherhouse to him to use as his palace, and they paid for the many receptions and banquets that protocol required him to give.

T THE MARCH 28 consistory, when the new cardinals received their red birettas from Pope John XXIII, the African was undoubtedly the star attraction. Romans called it the Rainbow Consistory, because at the same time the Pope also appointed the first Japanese and Filipino cardinals, but it was Rugambwa who captured all attention. As he approached the Pope to have the biretta placed on his head, the huge consistory hall thundered with applause. The next day, in the secret consistory at which special ceremonies completed the elevation, all the cardinals rose and applauded him during his part of the solemn and colorful affair.

The ovation sprang not merely from his being the first Negro to join the important nucleus of Church administration which, as well, produces the popes, but rather for the man himself. In just seventeen years as a Catholic clergyman, he had risen from a jungle curate to the inner circle of the papacy. In the eyes of Catholics, this remarkable success was not due only to Rugambwa's abilities, but rather to God's distinct plan. This in itself was an occasion for joy.

But the thunderous affection he stirred in the Vatican was indeed of his own doing. Important Church leaders who had met him in Rome or on his begging tours through Europe knew him to be a humble man, self-abnegating, devoted to his mission in life, a holy man whose desire to help others has remained constant since the day, forty years ago, he learned how to pray in a jungle chapel. They hoped the great honor bestowed upon him would not change him.

A few days after he received the official announcement from Rome, Cardinal Rugambwa wrote me: "I am still dazed by what has happened, and I hope I shall not be a disappointment to the Holy Father. For me, this new responsibility means I must work harder for God and the Church, for Africa, for my people."

Clearly, he has not changed at all.

28 Key Questions on

American Unity and I

We often hear America referred to as "a Protestant nation." Is this an accurate description?

No. Even such a leading Protestant authority as Winthrop S. Hudson refers to current American history as the "post-Protestant" period. He has recently written an article, "Protestantism in Post-Protestant America."

Then America had been "a Protestant nation"?

Not constitutionally. But as far as actuality went, America for generations had been politically and socially dominated by Protestant groups.

Why do you say it was not a Protestant nation "constitutionally?"

Because, from the beginning, the U.S. Constitution gave equal protection of its laws to every religious group. Congress was forbidden to establish any religion by law and, by implication, to give any support to one religious group while denying it to others.

Why, then, did Protestant groups dominate the nation politically and socially?

It was mostly a matter of numbers and of economic and social status. In comparison with Protestant groups, all others were small minorities. They were politically voiceless because they were mostly immigrants and had to take care of first things first.

The national picture has changed in recent years?

Yes. From the beginning our Constitution protected religious freedom for all groups. This was federal legislation. But even after 1789, nine individual states retained an established religion, six Episcopalian and three Congregationalists. These states were mostly in New England and the Middle Atlantic seaboard. Gradually, however, these states brought their legislation into line with federal law, forbade any established church, and granted equal protection of the law to all religious groups.

Does the new status of minority groups impose special obligations on American Catholics?

Yes. The common good is the vital concern of every citizen as of every group. This is particularly true in a democracy, and it applies to all those who are in a position to influence public opinion and help form public policy—and this now includes Catholics. This is not only a privilege, it is also a duty.

Does the Catholic Church maintain a consistently coherent theory of Church-State relations?

Basically, yes. The Church has consistently insisted on the distinction between the temporal and eternal, the religious and civil, the proper function of the Church and the proper function of the State. But, confronted with many different social situations in the past two thousand years, the Church has reacted differently to different situations. Thus, it can be said that the Church consistently advocates that arrangement which, under the given social and political conditions, best enables both Church and State to perform their distinct and proper functions.

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Would you summarize briefly the chief social situations the Church has faced in the past two thousand years?

▶ In the Roman Empire, where Caesar insisted on recognition of his divinity and the right to worship, the Church was at first persecuted, then tolerated, and finally, under Theodosius in the fourth century, Christianity was proclaimed the legal religion of the Empire. Throughout these changes, the Christians consistently distinguished spiritual and secular authority—a principle they introduced into history and one destined to make the greatest single contribution to personal freedom.

▶ In the Middle Ages, there rose the dream (never properly realized) of the Holy Roman Empire, where there was an intimate union of Church and State, when practically everyone was Catholic and the Catholic religion was proclaimed the law of the land. Even here, however, distinction was maintained between ecclesiastical and secular powers and functions.

▶ In the post-Middle Ages, following the Protestant movement, Western Christendom became divided into two main camps, one Protestant and the other Catholic. European states usually adopted either the Catholic or one of the Protestant religions, depending on the religion of the ruler of the state.

▶ In the Modern Era, arising out of religious wars and religious persecution, followed by tolerance as the only workable arrangement, there gradually came forth the disestablishment of any official religion and the creation of the so-called lay state.

Historically, then, there has been an intimate connection between religious persecution, religious tolerance, and disestablishment?

Yes. Although some Western leaders of thought and politics, such as Voltaire in France and Bentham in England, were motivated by contempt for all organized religion, there were many men of good will with profound respect for religion who believed that, in the name of justice for all, no religion should be proclaimed as official and all religious groups within a state should receive equal protection of law. Most of the Founding Fathers of our Constitution were such men.

d Religious Freedom

Was the American system of Church-State relations unique at the time it was legally established?

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Yes. Other states, such as France, evolved through the bitterness of religious wars and persecutions to the form of legal recognition of all religious groups. But the United States, from its constitutional beginning, adopted the pluralistic system.

Did this system in the U.S. proclaim governmental hostility toward, or indifference to, religion?

Quite the contrary! From the beginning, religious traditions in America were strong and closely interwoven into national history. The First Congress, which established the pluralistic system, asked the President to call a day of prayer and thanksgiving to God for His blessings on the new republic, and it provided chaplains for the army and Congress, as well as financial support for missions to the Indians. But while the federal government was warmly sympathetic to religion, in the famous First Amendment it forbade the establishment of any official state religion.

Did the new, American theory work out harmoniously in practice?

Rather well, but not perfectly. Protestant groups for generations dominated the American scene politically and socially. Often such domination was passively accepted, even when unjustly exercised. Sometimes there was open conflict, as in such cases as the Know-Nothings, A.P.A. groups, Molly Maguires, and even today the POAU. Occasionally, too, when Catholic groups were in a strong majority locally, they tended to look with derision on those who were religiously different. But, on the whole, America continued to drive for social unity under equal protection of the laws for all. The drive to end state-established religions occurred during the ascendancy of Jacksonian democracy.

Do American Catholics, in using their increased influence, have special obligations to understand the system of religious pluralism under which they live?

Yes. They must understand and play by the "rules of the game," or what the capable Protestant author Robert Mc-Afee Brown has called "Rules for the Dialogue," which was, significantly, published simultaneously in *Christian Century* and *Commonweal*. First, they must understand how to cooperate with other religious groups to achieve the common good, since all citizens in a democracy have an obligation to work for this. And, secondly, since they live with and mingle with those of other faiths, they must respect not only these other people but their religious convictions as well. This does not mean believing that "one religion is as good as another," but it does mean that no one can be forced to believe and that the rights of individual con-

The American experiment in religious liberty was badly battered during 1960. In the interest of American unity and the cause of the Church, The Sign interviewed Dr. Thomas P. Neill, author, lecturer, professor of history at St. Louis University, and 1960 winner of the Archbishop Noll Award for leadership in the lay apostolate



sciences must be respected. Forced religion is an insult to God and man.

Incidentally, American Catholics have traditionally shown respect for persons' consciences, although I am afraid many Catholics have failed to try understanding how a person can sincerely be a good Protestant or a good Jew. Our chief failure—which has been pointed out thousands of times recently—has been reluctance to co-operate with others effectively on such concrete civic issues as decent literature or better public schools.

What are the advantages of this pluralistic arrangement?

Considering the great variety of religious beliefs and groups in America, such an arrangement helps avoid conflict. It enables all, in a spirit of mutual understanding based on charity and the knowledge that we are all, somehow, brothers under the Fatherhood of God, to co-operate toward the common good. In a religiously diverse state, it helps citizens achieve "a more perfect union" politically and socially. Moreover, it creates a society in which people of all beliefs can follow their consciences religiously without abdicating their social and political roles.

This seems to make great demands on citizens of all faiths?

It does indeed. It demands patience, first of all, because differences on such important matters as religion will inevitably present difficulties which can be solved only with patience. Secondly, the pluralistic arrangement demands



tolerance. We must attribute good motives wherever possible. This is impossible without understanding.

But how can social unity be achieved without some basic agreement on the general standards of right and wrong, of justice and decency?

Actually, there is such basic agreement in America. The American way of life has been founded on fundamental beliefs of the Judaeo-Christian tradition. The Ten Commandments express the basic laws of human nature regarding human conduct. The concept of man created in the image of God underlies the American tradition of personal rights and freedoms. Even secularists and atheists have, so far, accepted the conclusions flowing from Judaeo-Christian beliefs and they recognize that the American way is based on human dignity and equality and that it calls for a sense of public decency, of fair play, and justice to the other fellow. These minimal agreements have interwoven themselves into the public philosophy of America and have provided the cement that, until now, has held American society together. However, there is reason to fear that if secularists' denial of Judaeo-Christian belief becomes sufficiently general, then in time the principles and practices based on their beliefs will also be lost.

But will not legal recognition of all religious beliefs eventually lead to social anarchy?

If the state were antagonistic to religion and tried to superimpose a system of pure secularism, social conflict would be inevitable. On the other hand, if every religious group in the nation were allowed freedom to impose its views on all others, anarchy or tyranny would result. The state must recognize freedom to practice one's religion according to his conscience. But the state must rightly be concerned about public order. When a citizen practices his religion publicly, then, in the interest of public order, the state may justifiably impose some restrictions.

In what areas of social life are these restrictions imposed?

All religious organizations are rightly subjected to the requirements of building codes, fire laws, traffic regulations, and other ordinances necessary for public order and safety. Sometimes religious processions, if unregulated by public authority, could cause public disorder. The state is confronted with more delicate problems when pacifists refuse to defend the nation by arms, or Jehovah Witnesses refuse to salute the flag.

Some Protestant sects consider all forms of gambling, as well as the use of alcoholic beverages, as morally evil. Some Jews consider travel and business on Saturday morally evil. Other Protestant sects consider movies, baseball, or any entertainment on Sunday as blasphemous. Should they impose

their beliefs as civic laws binding on all citizens, if they had the opportunity?

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Not as beliefs. Not if we are going to maintain our pluralistic society. It seems the choice is between genuine pluralism, with its advantages, and a mosaic of ghettos. with each religious group enforcing its beliefs in its little ghetto while ignoring the others. This would weaken, if not destroy, our social and political unity-all for little or no gain. Each religious group has the right to enforce its precepts on its members, such as Catholic regulations about eating meat on Friday or some Protestant sects' regulations on alcoholic beverages. But they cannot enforce it on others, unless they can divorce such practices from religious belief and urge them as necessary for the social and political welfare of the nation. Thus, if it could be demonstrated that prohibition were necessary for the common good, it could properly be enforced-but not because it is a religious belief.

How about Christians' demanding the observance of Sunday as a day of rest?

Here you have hit upon a most delicate and difficult pointbut a good one, because it illustrates how pluralism works. I think that Christians can insist that no unnecessary business be transacted on Sunday and that it be a day of rest without violating the "rules of the game." The reason is this: in a competitive economy, Christians cannot afford in many instances to close their businesses on a day when non-Christian competitors stay open. On the other hand, in the interest of the working class, there should be some regular day of rest, and since nine out of ten Americans profess to be Christians, it seems reasonable to require general observance of this traditional day of rest and prayer. But there is no justification for going further than this by forbidding people to work in their yards, have picnics, or even sleep all day. Ideally, it would be wonderful if everyone were aware of the Lord's Commandment and freely obeyed it.

Catholics consider artificial birth-prevention immoral. Is it fair for them to seek to impose their beliefs on non-Catholic citizens through legislation?

For the most part, legislation of this sort was put on the books by Protestants. Many Catholics still seek to retain it on the books. Some Catholics, as well as some Protestants and Jews, seek to legislate against it, because they consider such practices opposed to the common welfare of society. It is difficult and perhaps unwise to attempt legislating morality in this matter. There are some Catholics who favor the removal of this legislation, permitting the evil in the interest of a greater good-social harmony. This does not mean that Catholics consider artificial birth-prevention objectively moral. They consider it opposed to the law of nature but are reluctant legally to compel people who honestly disagree with them in this matter. Perhaps the principle can be better seen in connection with a matter not so charged with emotion. Christians and Jews all consider lying sinful and evil, but we do not have legal sanctions against it except where required by the common good, that is, when we are called upon to give testimony in court of in regard to such statements as those on income tax forms. Lying under these conditions is punished by law, because a legal system that equated truth and lie would simply fall apart. Thus, lying is punished by law, not because it is a sin, but because it is incompatible in certain instances with the pursuit of the common good.

You say the major religious faiths of this country are in basic agreement on social legislation. How about minor groups, such as secularists and atheists who regard Judeo-Christian beliefs as superstitious?

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They also have a right to be heard in matters affecting the common good of society. The Constitution guarantees freedom of speech and thought as well as religion. But secularists have no right to impose their beliefs upon the country—as some of them seem intent to do through control of the public school curriculum.

Is it a violation of religious freedom when public schools seek to divorce religion from education?

Yes, when the divorce is made absolute. Children of all religious groups have the right to have their religion respected by the public school. This also involves respect for their religious holidays or feasts. Completely to wash religion out of public-school education by eliminating it from history, social studies, and so on, implies that religion is not deserving of serious attention. Absolute divorce of religion from education is atheism. It is also inadequate education.

In my opinion, this is the Achilles' heel of a pluralist society. There is the danger that, in order to avoid religious conflict, public-school administrators knowingly or unknowingly may substitute a secularized religion of civism or Americanism. When religious groups fail to work together to preserve their common heritage, they are in danger of succumbing one by one to secularist forces.

You refer to "our public schools." Is this not a strange phrase for a Catholic?

I don't think so. They are ours in at least three ways. First, our taxes support them. Catholics pay more for the support of public schools in most cities than any other religious group. And Americans have a principle that those who pay taxes should have a voice in how they are spent. Second, there are over five million Catholic children in public primary and secondary schools, probably more than any other single religious denomination. This is slightly more than the number of Catholic schools. Third, we are interested in the public schools' giving a good education, because this affects the common good, inasmuch as the graduates of these schools are the citizens of the future—as well as our friends and neighbors. We want them well educated, and we have a stake in their being so educated.

Is it a violation of religious freedom when city and state hospitals seek to coerce Catholic doctors and nurses to recommend and provide contraceptive devices and to perform operations that violate their consciences?

Yes. Obviously there is need for some civic compromise in this matter. But under no circumstances should any citizen, whether a doctor, nurse, or patient, be compelled to do anything that will violate private conscience. Nor should he be punished for living up to his conscience, especially in view of the fact that the teachings of the Church in medical ethics are designed to secure the fullness of medical and mental health of the patient.

In a pluralistic society, is it un-American for one religious group to seek to convert another?

No-not when it is done by power of persuasion and example. (This indeed is the commission we Catholics re-

ceive with Baptism and Confirmation.) But any pressures—legal, social, economic—which destroy or diminish right reason and free will cannot rightly be employed, for this violates a person's dignity and his right to live according to his conscience.

In his Christmas Message of 1957, Pope Pius XII, while upholding the necessity of respecting the rights of conscience of the other fellow, did remark that Jesus Christ is the Head of human society—and that if we cease to urge the claims of Christ in society, we automatically resign the conduct of human affairs to agnosticism and even atheism. Is religious pluralism consonant with this statement of Pope Pius XII?

Yes, for it still permits all lawful means of argument and persuasion to bring others to social and legal views in harmony with the teachings of Christ. Contemporary religious leaders speak much of the importance of dialogue. This is part and parcel of the democratic way of life and provides a good channel for teaching the Word of God.

Paradoxically, the average Catholic can best contribute to this business of the dialogue by learning more about his own faith, for dialogue can be fruitful only if all parties have something to give-and Catholics have an obligation, both as Catholics and as American citizens, of projecting a true image of the Church in America, so as to end false ideas and destroy false fears about Catholic doctrine and aims in this country. Moreover, a more intense study and practice of his faith is the greatest security that the Catholic can have against the calculated risk all must take of losing his faith in a pluralist society. But freedom involves risks-and we are created free men, live in a free society where we can freely practice our religion, where we must allow others similar freedom, and where we are free to try to persuade them that ours is objectively the true religion to which God calls all mankind.

The common good of American society is the business of every citizen and all groups. What means should be taken for intercommunication between Protestants, Catholics, Jews, and secularists?

In a spirit of charity and love for justice, these groups should learn to carry on conversations with one another in all matters pertaining to the civic good of society and even, by specialized groups, in matters pertaining to mutual religious understanding. For the average Catholic citizen, the most pressing obligation is participation and co-operation in civic projects, where the various religious groups can co-operate to raise standards of decency and to promote the common weal.

The average Catholic should also follow what specialists are doing. For example, for the five Sundays of May, the National Council of Catholic Men's Catholic Hour had discussions by two Catholics, two Protestants, and a Jew—all authors involved in American Catholics: a Protestant-Jewish View—in which a Catholic publisher (Sheed & Ward) recently had Protestants and Jews tell what they thought of the American Catholic Church. Catholics should read these things to see what image of the Church we project to other Americans. In Pittsburgh, South Bend, and other places, the clergy of all three groups have been meeting regularly to learn more about each other and to find ways to form a "common front" against secularism.

There is reason to fear that if the secularist denial of Judeo-Christian beliefs becomes sufficiently general, then the practices and principles deriving from them will also in time be lost.

A Visit with Mary Ellen Kelly



The Venturous Shut-in

ARY ELLEN KELLY and I had been talking for an hour or so about her life as one of America's best-known invalids when her young nurse-companion brought in a dinner tray. Mary Ellen had insisted that we start the interview even though it was many hours since her lunch and she'd spent a long afternoon visiting friends. Now, at eight o'clock on a hot Friday night in midsummer, she acquiesced nonchalantly as the nurse began feeding her. "Is that tuna fish, Karen?" she asked, and then, after a spoonful had been put into her mouth, said dryly, "No, it's salmon."

"Look," I said, a little embarrassed at the possibility that my presence was making her uncomfortable, "would you like me to go outside so you can eat alone?"

"It doesn't bother me a bit," she said in a tone of voice that would have been accompanied by a casual flip of the hand—if that were possible.

The conversation drifted for a few minutes, as she slowly chewed her way through the dinner. Suddenly a thought about her appearance that had been bothering me since we met clicked in my mind and I blurted out, "Did anyone ever tell you that you have eyes like Grace Kelly's?"

"Now I've heard everything about me," said Mary Ellen, as if I were kidding her. But her face lit up just the same. "The bags, too?" Then she added. "That's a lovely thing to say and nice to hear. I wonder what she'd look like with salmon spread over her face?"

Then she began recalling her stop in Monaco (Princess Grace's home) when she went to Europe as a stretcher pilgrim in 1953, and the conversation was quickly back on the track of the invalid who has lain on her back for twenty-one years, scarcely able to move a muscle, and who has been to more places and done more things in that time than most well people.

Mary Ellen Kelly has been crippled with rheumatoid arthritis since 1939. She spent the first five years in a hospital, with the disease increasingly stiffening her arms, legs, spine, and neck until finally she could neither move nor do anything for herself. She underwent a series of painful operations, the last one giving her just enough movement in her right hand so that she can write two inches at a time.

Then she returned to the Kelly's white frame house on a tree-lined street in Marcus, Iowa, a town of 1,250 people fifty miles east of Sioux City. With her lovable Irish mother Bridgie caring for her, Mary Ellen shunned the role of a helpless cripple—she had long since rejected crying spells because, among other reasons, the tears ran into her ears and "tickled like flies."

She organized the League of Shut-in Sodalists, which now includes 2,500 members in the U.S. and thirty-seven other countries. Next she founded and became the editor of a four-page newspaper, *Seconds Sanctified*, issued every two months for shut-in Sodalists.

Then came trips to Hollywood and the Canadian shrines, TV appearances, and more national prominence through her article, "Was I Chosen By God?" in Woman's Home Companion. She began writing a regular column for Queen of All Hearts, a magazine published by the Montfort Fathers, and producing magazine articles regularly. In 1953, Mary Ellen led a pilgrimage of the sick to the shrines of Europe and was singled out by Pope Pius XII, who lauded her "persevering efforts." Last year, Bruce published her autobiography, But With the Dawn, Rejoicing, which Msgr. John S. Kennedy, a leading book critic, termed "a moving record of the recognition of, and assent to, a special and noble vocation." The book became a best-seller.

Mary Ellen was awarded this year's Sienna Medal of the national sorority Theta Phi Alpha for her "distinctive contribution to Catholic life in the United States" (Sister M.

BY DOUGLAS J. ROCHE

Madaleva and Phyllis McGinley are among previous winners). With Karen Hoyt, her eighteen-year-old traveling companion, Mary Ellen journeyed to Pittsburgh in a baggage car—a form of transportation she has grown accustomed to. Twenty thousand baby chicks shared the car. Mary Ellen made her acceptance speech, then came on to Long Island, where she stayed for a few days with a family near the Montfort Fathers' house in Bay Shore. The Montfort Fathers have become her close friends, chauffeuring her about every time she comes east.

Mary Ellen Kelly will be thirty-eight on November 16. Her hair is streaked with gray. She has a strong, Irish nose and slender, artistic hands, resting on pads of foam rubber as does her whole body. Her feet, garbed in pink woolen slippers, stuck out from beneath a sheet. She wore heavy earrings and a matching opalescent ring. Blouses appear to be her only indulgence—she has twenty-five of them and this one was pink. Her fingernails were painted dark red, with a gentler shade used for her lips. I remembered the advice a nun once gave Mary Ellen, which she relates in her book: "There may be days ahead when you'll forget your 'Morning Offering,' but make sure you don't forget your lipstick!" In her whole appearance, it is those brown, Kelly eyes that dominate, giving a hint of the reserve and iron will in her character.

ID YOU KNOW," she said in mock triumph, "that I was graduated from high school this year—twenty years late, but I made it. I got my diploma on St. Patrick's Day. I had taken several credits by correspondence after I had to drop out of high school, and then they gave me one for my book and another for Seconds Sanctified. A nun made a little green mortar board for me, and the pastor came with the diploma. So after twenty years: class of '40. I hate to leave things undone."

"Do you do much reading?" I asked.

"Not as much as I'd like to. I can't read every book because the only way I can turn pages is with a stick in my mouth with a nail on the end of it, and if the book is bound too tightly I can't manage it. Once I get half way through, it's easier to make the page stay down. But I can't manage the Image pocket books at all, though I'd like to read a lot of them. Right now I'm reading Inside Africa, which is so heavy that I have to keep it propped up against a stand."

"Does fiction appeal to you?"

"Not any more. O, I like Evelyn Waugh and Graham Greene, but I prefer philosophers like Dietrich Von Hildebrand."

"One of the reviewers of your book," I commented, "said that you have a steel, driving will. Do you agree?"

"Well, I can be awfully determined about something, if that's what you mean. That can be a good or bad thing, I suppose. The saints had strong wills. I like to remember that. But they were pliable when it came to God. That's the trouble, mine gets arched up like an angry cat. Anyway, I was determined to write, I mean with my hand as well as my mind. I didn't for a long time out of deference to the ladies who used to come and take my dictation.

"I would dictate maybe six or seven lines and then get another thought, you know, and want to start all over. And when I would say, 'Would you mind striking that out,' you could almost hear them grit their teeth. That had a bad effect on me."

Mary Ellen has a very funny chapter in her book about well-meaning, but naïve and unimaginative, people who try her patience to the breaking point. "Don't you ever get tired of lying there?" these people ask. "How do you stand it—year after year? Don't you ever lose patience? Isn't the hair all worn off the back of your head?" To questions like these, Mary Ellen utters a terse prayer, "O Lord, protect me!

We talked about the reaction to her book. The mail has been very heavy, with most of it coming from people who

are not invalids. This surprised her.

"I had a letter from a woman in Argentina who said that she and her husband brought the book to their discussion group—I think it was to get them to talk about something other than oil. And a doctor in Minneapolis who promotes retreats wrote to say that the book is on tape in the retreat house and that this year 2,500 men will hear it. And several convents are even using it for reading in their refectories."

"You never thought you'd be giving spiritual advice to

religious," I smiled.

"No. And do you know that some Protestant ministers have read it too. And an eighty-five-year-old nun sent me a great box of everything from Sacred Heart badges to eight yards of cotton seersucker material. The book was read aloud in a high school class in Maplemount, Ky., and the teacher said the response was wonderful. Each girl in the class wrote an essay telling about her reaction, and they brought out points that I would never have thought a teenager would get. Many of them expressed appreciation for making them more aware of their mothers.'

Mary Ellen has another book planned. It will be a collection of her columns plus essays on suffering. And when I mentioned that perhaps part of her happiness lay in spreading happiness and hope to sick people, she said quickly, "I don't think it's right to know too much the result of your work. I wouldn't want to know any more than the letters I've already received, or else I wouldn't have any merit left on the other side. I'd have used it all up down here. Just enough to encourage you, that's all. I suppose the good Lord feels He has to get me buttered up a little bit so I'll start

to work a little harder."

Then she continued: "It frightens me sometimes when I think of all that God has permitted to happen with the measly bit of co-operation I have given Him. If I really got down to business and co-operated, why I really don't know what would happen. When I got the letter about the Sienna Medal, it was just like someone lowering a huge mirror that reflected all my imperfections-and worse. I'm just as glad to have that reaction because other times I'm happy. I also like the way letters come together. One will say that I'm the greatest person who ever lived. The next one says, 'Who in the world runs that stupid League of Shut-ins, you had my name spelled wrong!"

AREN HOYT came in to see if Mary Ellen was all right. She lit a cigarette for her. Mary Ellen took a few puffs and then Karen went out to the kitchen to fix dinner. I took advantage of the interruption to shift my chair a little closer to the stretcher. It had been a little difficult to hear Mary Ellen because her voice is low in her throat.

Our talk swung to the Shut-in Sodality, the work which undoubtedly means the most to her. For fifteen years she has been getting the publication out, doing all the editing and most of the features. She sets up the dummy copy for the printer and does the proof-reading herself. A number of school girls and parish women help with the mailing.

Mary Ellen keeps a file of all the members and sends

birthday cards to everyone-which means six or seven cards a day. "Doesn't this get sort of expensive?" I asked "That's what my mother says," answered Mary Ellen. "She says this can't go on, but we manage to keep it up." On top of the cards, she sends out about sixty-five letters a week to shut-ins around the world. Most of the letters are dictated to a girl who does typing for her, though Mary Ellen appends a hand-written message to nearly every one.

"You become very attached to the other shut-ins," Mary Ellen said simply. "We don't talk about our suffering so much. It's rather as if we have a common bond to start

with and then go on to something else."

HAD HEARD that Mary Ellen spends eight hours a day, six days a week, writing her articles and columns (one of her articles won first prize a few years ago in a National Federation of Press Women contest). So I

asked her to describe her average day.

"Well, I get up at nine, I mean raised up on my backrest. And I start to write immediately. I have a stand like they have in hospitals that slides up for me to write on. I eat about 10:30-I just eat two meals a day. I work away until 3 P.M. when one or two of my girls come in and they do my messages for me. Often in the evening after dinner, I write until about 9:30. Then shortly after the news on TV. I hear Mother going to the front door, looking out and saying, 'Everybody in the neighborhood is in bed but us.'

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"Sounds like the people in Marcus go to bed pretty early." "O yes, it's like a grave around there. And then I get a little lecture about how much sleep I need, about how hard I work and how thin I am. And then she kisses me good night and says that she hopes she will do it for a long time."

With Mary Ellen's assured income only \$33 a month from Social Security, writing means much more to her than just filling in the hours. The combination of economic and psychological compulsion has helped Mary Ellen to support her mother through the past decade (her father died in 1949). Mary Ellen has augmented her income by selling Christmas cards and wall paper.

Mary Ellen has traveled so much and been hauled in and out of so many baggage cars by friends, firemen, and volunteer groups that I instinctively thought that she probably was able to go to Mass fairly often. But she said no, it was too difficult to transfer often from her bed to a stretcher and to find the four people it takes to lift her. But her pastor brings her Holy Communion twice a week.

I didn't ask her what might seem an obvious question-did she pray to be cured? For I knew that no answer she could give would excel the spiritual eloquence expressed in her book when she related the plea for a cure she made at Fatima when Christ in the Eucharist was raised over her

during the procession. There was no cure.

Regret ripped through me like a fiery sword, leaving a path of scalding tears. Several agonizing moments later, I was filled with a sweet, indescribable peace and clarity that left no room for confusion. For suddenly I knew beyond all doubt that God wanted me to remain an invalid- a complete invalid-and that only through this physical imprisonment would I be led to eternal freedom. This was God's will, and all of me accepted the decision."

This high moment in her life buried the dream of Mary Ellen, the woman, and made her fashion new ambitions and goals for Mary Ellen, the invalid. She knew from that moment that it would not be as torturous in the future to have

soup or salmon spilled on her chin.

I prepared to leave. Mary Ellen told me about the boating trip she was to be taken on the next day. The Kelly gleam came back in her eyes. "Maybe," she said, "there'll be a beautiful sunset to see."

David and His Sin

BY KILIAN McDONNELL, O.S.B.

HEN WE learn the greater truth, that man sins against God, we may forget the lesser truth, that man always sins against his own person. Sin is not an act suspended in space, having no past and no future. Sin is not an act which comes and goes, leaving no footprints. Sin leaves its mark, for it deprives man of wholeness, leaves him less intact, less a man. Like all acts, sin has consequences, and these consequences touch and wound man at several points. Grave sin deprives him of grace or Godlife. But sin wounds also the person of man. If grace creates possibilities of infinite happiness, it also creates possibilities of infinite sorrow. If the presence of grace elevates, the loss of grace through sin degrades and corrupts. The man who sins seriously falls as far below his nature as grace had raised him above it. Man, as David discovered, sins against his own person, against intactness, wholeness, and integrity.

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Rising from a late afternoon rest, David takes a walk upon the roof of his house and sees Bathsheba bathing. David asks who she is and when he learns she is the wife of Uriah, a gentile soldier in his own army, he sends for her and lays with her. Days later David receives a note, "I am with child." The consequences of the sin are seen more clearly in the pathetic maneuverings in which David indulges than in the child

Bathsheba is to bear.

David sends word to the battlefront, telling Joab, the commander of his forces, "Send me Uriah the Hittite." When Uriah comes into his presence, David acts as though he had sent for him to report on the state of affairs at the front. "David asked how Joab was doing, and how the people fared, and how the war prospered." Pretending that he had learned all he wanted, he tells Uriah to go down to his home. When Uriah leaves, David sends a present after him. Uriah, however, does not go home but sleeps at the door of the palace with the servants of the king. When David learns of this, he asks Uriah in a friendly, casual manner, "Have you not come from a journey? Why did you not go down to your house?" To this Uriah answers. ark and Israel and Judah dwell in tents; and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and drink, and to lie with my wife . . . I will not do this thing." Uriah would, he says, feel guilty enjoying the pleasures of his home and wife while the Ark of the Covenant, the king's army, and his fellow soldiers are living in tents and exposed to constant danger. The gentile teaches the Jew.

Hoping that time will rouse the lover and lull the soldier, David says, "Remain here today and tomorrow I will let you depart." But still Uriah does not go home. David then invites Uriah for a parting celebration and presses him with meats and wines, carefully keeping his goblet full. Uriah becomes drunk, as the king fully intended, and staggers out of the palace. To David's exasperation the drunken soldier does not go home. Again he beds with the men servants at the palace door.

David's sin begets more than a son; it fathers a shameless desperation. In the morning David writes a note to Joab: "Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down and die." The unspeakable indecency of what he proposes is lost on David. And to this indecency he adds the supreme enormity: Uriah, who goes back to the front to fight for his king, is asked to carry the sealed sentence of his execution to his commander.

"And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men. And the men of the city came out and fought with Joab . . . Uriah the Hittite was slain."

Joab knows how to use David's desperation to his own advantage. Instead of telling the king immediately of Uriah's death, the messenger sent is instructed to keep it to the last in

case the king is angered at the way Joab conducted the assault on the city of Rabbah. The news of Uriah's death will cool David's anger over the ineptness of the commander. Joab instructs the messenger: "When you have finished telling all the news about the fighting to the king, then, if the king's anger rises, and if he says to you, 'Why did you go so near the city to fight? Did you not know that they would shoot from the wall? Why did you go so near the wall? then you shall say, 'Your servant Uriah the Hittite is dead also.'"

However, the messenger, in his eagerness to tell all, keeps nothing back. "The messenger said to David, 'The men gained an advantage over us and came out against us in the field; but we drove them back to the entrance of the gate. Then the archers shot at your servants from the wall; some of the king's servants are dead; and your servant Uriah the Hittite is dead also.' Joab knows his king. On hearing of Uriah's death David is in no moodand no position-to censure Joab for military indiscretions. Indeed, David is the soul of understanding. David gave this message for Joab: "Do not let this matter trouble you, for the sword devours now one and now another; strengthen your attack upon the city and overthrow it." Such are the fortunes of war, says David. When soldiers are killed in battle, it is not a matter for surprise.

AVID'S SIN is not an act suspended in space, having no past and no future. Every sin involves the future. And the future of David's sin with Bathsheba is that gradual deterioration of moral stature ending in Uriah's murder, an abasement which finds David less honest, less whole, less a king, less a man. The noble David has come to this. He murders a soldier who fought for him, and he covers the blood with pious musings on the necessity of death in war. King David did indeed sin against himself.





Brother Cajetan, photographed at the entranceway of the Graymoor Father's Seminary, Garrison, N.Y., which he designed. "The blocks of stone form a pattern of humility and unobtrusively establish the mood for entering a religious building"

BY ROBERT DONNER

OF ALL THE ARTS, architecture is beyond doubt the most demanding, the most time-consuming, and therefore the most difficult to combine with any other activity. Yet a frail, white-haired man of sixty who is ranked among the leading architects of the United States is also a Franciscan Brother and manages to carry on the two vocations in perfect harmony.

This architect-friar, Brother Cajetan J. B. Baumann, O.F.M., may seem to us, in this age of specialization, to be rather an oddity. Yet he is actually part of an ancient tradition of priest-architects, men who served God in a twofold way: by carrying out His will within the religious life and by putting their talents to work creating buildings that would testify to His presence

and overlordship.

"I am not at all unusual," Brother Cajetan says. "After all, there have been many priests and Brothers who have worked in art or architecture, from the early days of the Church, through the monk-artisans of the Middle Ages, down to our own day. Some of the most beautiful churches in America, for example the missions of the Southwest and California, were built by Franciscan priests. And even today there are a number of Dominicans, Benedictines, and members of other orders practicing architecture in our own country and elsewhere.'

Nevertheless, for all his modesty, Brother Cajetan is a most unusual figure. For one thing, he is the only religious ever to be named a Fellow of the American Institute of Architects, a society which, incidentally, honors only about 2 per cent of its members in this way. Behind this recognition lies his accomplishment. He is considered both within the profession and by informed laymen to be one of the nation's outstanding designers of ecclesiastical buildings, a man who has been as responsible as anyone else for the marked improvement in church architecture.

"In his style, his use of new materials, and his

The Grandeur of **Simplicity**

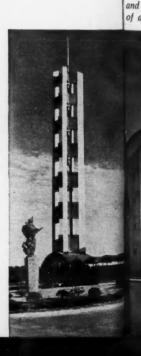
Three of Brother Cajetan's designs explained in his own words



OUR LADY OF THE HOLY ANGELS CHURCH, SINGAC, N. J. "This church features a Shrine to Our Lady of the Highways at the base of the Bell Tower. Another very important feature consists of a well-planned open-area in front of the church. This idea has its origin in the traditional Roman Atrium. It provides for dignity and repose. After Mass members of parish have an opportunity to meet one another, exchange greetings, undisturbed by traffic."



Cons



ST. RAPHAEL'S NOVITIATE, LAFAYETTE, N. J. "This Novitiate was planned in strict accordance with the General Constitutions of the Order of Friars Minor. A complete physical separation exists between the buildings of the professed members of the order and the novices, having their own entrances leading to the community chapel as well as to the common refectory."



HOUSE OF THEOLOGY, CENTERVILLE, OHIO "During the formative years of a young man preparing for the priest-hood, environment is important. To combine the interest and variety of a college campus with the serenity and peace of a monastery was one of the primary concerns here."



THE GRANDEUR OF SIMPLICITY

Continued

ideas on decoration," says a prominent fellow architect, "he has raised the level of church-building in this country at least several hundred per cent." In a recent audience with Pope John XXIII, Brother Cajetan was warmly commended for his work.

Besides churches, Brother Cajetan's works include shrines, monasteries, rectories, schools, seminaries, hospitals, and retreat houses, and they can be found throughout the United States—though with a concentration in the East and the Midwest—as well as in South America and Canada. Among the most distinguished examples of his style are St. Anthony's Shrine in the heart of Boston—an edifice that incorporates three churches on as many levels — Our Lady of the Angels Church in Singac, New Jersey, the Seminary of Christ the King at St. Bonaventure, New York, St. Paul of the Cross Church at Atlanta, Georgia, the House of Theology at Centreville, Ohio, and the St. Pius X Seminary, Garrison, N. Y.

At present he is working on a new church for the Greek Catholic Rite—St. Mary's in New York—a retreat house in West Palm Beach, Florida, and the diocesan seminary in Buffalo, New York, along with a number of other projects. In addition, as a member of the international commission that has been working on the restoration of the Basilica of Calvary and the Holy Sepulchre in Jerusalem, he has made several trips to the Holy Land in recent years

When one adds to this the fact that he gives occasional college courses in architecture and acts as a consultant to many religious and professional groups that make considerable demands on his time, it becomes immensely impressive that he has been able to continue his life as a Franciscan Brother without the latter vocation suffering in any way.

Brother Cajetan lives at the Franciscan Monastery on West 31st St. in New York. There he rises each morning at 5:30 with the rest of the community, attends Mass and says his Divine Office, before boarding a subway for the twenty-minute trip to his office.

I went to see Brother Cajetan one recent evening, when he happened to be working late, as he frequently does. His office is on the ninth floor of the South Ferry Building, on Whitehall Street at the very foot of Manhattan island. The sun was setting, and from the window I looked out upon a magnificent panoramic view of the harbor, whose ships, docks, and installations were outlined in the clear light. The Statue of Liberty was an imposing element of the scene.

From his youth, he told me, he had been absorbed in architecture as well as in design and sculpture (a splendid wooden Pieta of his is one of the show-pieces of the office) at the same time feeling a distinct call to the religious life. He was born at Ravensburg near the Lake of Constance in Southern Germany in 1899, was tutored by a well-known architect, and served a stint with the engineering corps of the German army during World War I. The call to a religious life reasserted itself then and a year after the Armistice he joined the Franciscans at Fulda.

In 1925 he was sent to the United States. For many

years he taught wood-working and cabinet-making at St. Bonaventure Brothers' school in Paterson, New Jersey. But as his interest in and talent for architecture became known to his superiors it was decided that he should be helped to realize his thus far undeveloped potentials. Accordingly, in 1936, at the advanced age for a beginner of thirty-seven, he entered Columbia University and four years later earned his degree in architecture, being graduated with second highest honors. Then in 1943 he gained his Master's degree from the same university.

He began the practice of his profession as an apprentice in the office of the Robert J. Reiley Company in New York, where among other assignments he worked on the plans for a Jewish synagogue. Two years later he passed both the New York State and the national licensing examinations in architecture. The next year saw the opening of the Office of Franciscan Art and Architecture at the Whitehall Street address. The office, set up under the authority of the Franciscan Minister-General in Rome, was to make its services available to the provinces of the Order, to other orders, and to the Bishops of North and South America.

HE ENTERPRISE had an extremely humble beginning. Brother Cajetan's first staff was composed of one secretary and one draftsman. Today he supervises the work of eight licensed architects and a dozen draftsmen. All of them are laymen, but not all are Catholic. "I don't ask a man his religion when he applies for a position with me," Brother Cajetan says. "What I am interested in is how good an architect or a draftsman he is."

This insistence on the highest standards of professional competence is characteristic of Brother Cajetan's approach to his work. Even more characteristic is his belief that architecture is one of the most fundamental expressions of a people and of the age in which they live. Many persons, he told me, have a mistaken notion of tradition. They have an idea of beauty derived from the past, and they resist changes. But tradition is really a set of lessons in solving problems. Each age is faced with its own problems and needs and therefore has to achieve its own solutions. "This means that to be traditional is to be contemporary."

"If we employ the Romanesque, Gothic, and Byzantine principles of architecture," Brother Cajetan says, "then we can not use modern methods of construction with an archaic style; we are not truthful in our expression. Each period should contribute to its own true expression and be built honestly. For instance, the California missions were a complete departure from any other style and came about by a sincere effort to combine Franciscan simplicity with the available materials and skill of labor. It must be recognized that the accepted architectural styles resulted from the solutions of actual problems."

Brother Cajetan's buildings are thus solidly based on tradition, but they are never derivative or imitative of earlier styles. Since he considers the chief problem facing today's builders to be that of constructing a church or other ecclesiastical structure as inexpensively as possible without reducing either its beauty or its utility, he is an advocate of small churches and of simplicity in their design.

This credo has both an esthetic and a practical element. Large churches tend to be bulky, cluttered, and impure in line. Small churches, on the other hand,

give us the opportunity to achieve directness and simplicity of expression. "The primary essentials of a church—the altar, the candles, the crucifix and the lights, steps and walls—are in themselves outstanding in their simplicity. The return to that simplicity delights us as though we had just discovered it, for simplicity always conveys the grandeur of eternal truth."

Beyond this there is the question of money. Large churches are voracious consumers of building funds. "I cannot reconcile myself," Brother Cajetan says, "to building churches that put intolerable financial burdens on pastors and their congregations." And he adds that today it doesn't make sense to saddle a parish with such a debt, since so many of the most beautiful modern materials are also the cheapest.

These materials—concrete, cast stone, steel, aluminum, and glass—are used by Brother Cajetan in a variety of ways for his buildings. He also employs wherever possible machine methods of construction so as to make unnecessary a great deal of costly and time-consuming hand labor. Many a pastor or building committee has had a pleasant surprise upon getting the bill for the beautiful new church or school that Brother Cajetan has built for them.

A major consideration in the design for the churches he creates is the question of the relationship of the structure to the liturgy. Brother Cajetan has always been a keen student of the liturgy, having made several trips to Germany to see at first hand the results of the Liturgical movement there. He believes that in building a church, "we must plan from the inside out, proceeding from the altar and building around the needs of the liturgy. Only then can we hope to express the true spirit for which a church is built."

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What follows from these ideas is that the interiors of Brother Cajetan's churches are invariably carefully thought out and almost always excitingly new and yet reverent. Since he doesn't believe that simplicity is the equivalent of bareness, he is a supporter of the proper use of sculpture and other decorative elements both inside and on the facade of churches, but he has strong ideas on what kind of work this should be. Most sculpture, he feels, detracts from rather than adds to or complements architectural features; he therefore chooses these objects with great care.

E NO LONGER has time to do sculpture himself, but he continues to teach and encourage craftsmen and artists to contribute their talents to the church's need for beauty in its buildings. One of his recent innovations has been the use of "chunk" stained glass for church windows. These are large, apparently misshapen pieces of pure unpainted glass which are placed in cement to form mosaic-like designs; the effect of light pouring through them is very striking.

When I asked Brother Cajetan what his personal favorite is among all the buildings he has created, he surprisingly cited none of the major structures which have gained him fame. Instead, he mentioned a private chapel he built a few years ago for Allan Shivers when the latter was governor of Texas. Shivers was not a Catholic, but his wife and children were, and Brother Cajetan built for them a small chapel of pure white stone, the plans for which so impressed a fellow architect that upon seeing them he exclaimed, "That is true architecture. So beautiful, I'd like to put my arm around it."

stage and screen

BY JERRY COTTER

★ Movie Reviews in Brief

The Scopes Trial in 1925 is the base for INHERIT THE WIND, a clever drama in which the contrasting views of faith and reason are presented with tremendous dramatic force by Spencer Tracy as a slightly camouflaged Clarence Darrow, and Frederic March as William Jennings Bryan. Without subscribing to the film's obvious slant to the superiority of reason, one can admire the technical skill of the staging and the histrionic treat provided by the stars with an assist from Gene Kelly, Florence Eldridge, Paul Hartman, Dick York, and Harry Morgan. The issue at stake in this courtroom drama is the right of a teacher to expound the Darwinian Theory against the laws of the state, and it soon narrows down to the "right" of the individual to make his own judgments. The authors have tipped the scales in favor of reason, while withholding any comment on the spiritual position of the discussion. Granted this is not intended as an all-out evaluation of the evolution theory, it does exhibit a bias which should not go unnoticed. (United

THE DARK AT THE TOP OF THE STAIRS is a literal adaptation of the William Inge play, a study of family life in a small Oklahoma town of the 1920's. The title stems from the author's claim that fear of the unknown future is universal, but that the love and understanding of the right companion make the climb easy and safe. The persistent morbidity of the theme is in the Inge-Williams tradition, and the dialogue occasionally overstresses the value of frankness. Robert Preston, Eve Arden, Dorothy McGuire, and Angela Lansbury head an expert cast in a drama where the positive values finally shine through the murky atmosphere. (Warner Bros.)

UNDER TEN FLAGS is a moderately exciting melodrama that bogs down in a profusion of subplots, but does provide a number of surprising and intriguing scenes. It is the story of a Nazi surface raider, masquerading under various flags to lure and destroy Allied shipping. The commander as played by Van Heflin is a man who is scrupulous in his rules, decent in his treatment of the survivors who crowd his ship, and far removed from the Nazi stereotype of the World War II propaganda films. Charles Laughton is head of the British Admiralty, intent on capturing the elusive

raider, with more than a resemblance to Churchill in his manner and makeup. When the cameras concentrate on the main story thread, this is both gripping and exciting, but there are moments when it is in danger of submerging. (Paramount)

There must have been a reason for producing a hodge-podge like **THE ANGEL WORE RED**, but it is not readily apparent. Set in the early months of the Spanish Civil War, the film's principal characters are a renegade priest (Dirk Bogarde) and a prostitute (Ava Gardner) who befriends him. The motivation behind the priest's stand is so unbelievably weak that his resultant actions and eventual redemption are completely unconvincing. Performances are on the level of the script in this contrived and lifeless charade. (M-G-M)

THE ENTERTAINER, John Osborne's study of an aging mediocrity of the English music halls, leans heavily on the performance of Laurence Olivier. As the seedy, song-and-joke man with more energy than talent, he is superb even when the material is sleazy. Osborne's dialogue is unnecessarily raw, and his moral attitudes have a tomcat tinge. There are many technical flaws in this version of the stage play, but the Olivier portrayal, and the supporting efforts of Joan Plowright, Brenda De Banzie, and Roger Livesay offer some compensation. (British Lion)

The overworked Western formula gets another go-round in ONE FOOT IN HELL, a grim, occasionally monotonous, exercise in vengeance. Alan Ladd appears as a man plotting revenge on an entire town, because he mistakenly blames the people's avarice for his wife's death. As part of the campaign, he becomes sheriff while planning to rob the local bank. Don Murray, Dolores Michaels, and Dan O'Herlihy match Ladd's strong performance in this episodic and largely unsympathetic frontier stereotype. (20th Century-Fox)

THE HOUND THAT THOUGHT HE WAS A RACCOON ("and nearly starved to death trying to eat like one") is an inventive and amusing Disney nature study. A companion feature to Jungle Cat, it tells of a lost puppy adopted by a bereaved raccoon and reared in the woods. In due course he is found by his owner and trained as a coon hunter. At the crucial moment in a hunt, he turns on the pack and saves



Australia of the 1920's provides the setting for "The Sundowners," with Robert Mitchum and Deborah Kerr



In "Heaven on Earth," a dramatic story is combined with striking color scenes of Rome and Vatican City

Bing Crosby (shown with Nicole Maurey) is a millionaire widower who goes back to school in "High Time"



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ima Eig TA sta the life of his cornered "brother" coon. There is no age limit to the enjoyment of this expertly staged woodland epic. (Buena Vista)

THE SUNDOWNERS is a lusty, vigorous, and fascinating story set in the Australian bush country of the 1920's, with values and problems greatly resembling those of our own Western frontier. The focus is on the family of a brawny Irish-Australian drover who herds sheep from ranch to market. His wife and teen-age son have begun to tire of the gypsy life and yearn for a farm of their own, but the restless rover stalls their efforts to settle down. Filmed in Australia, this is an exceptionally beautiful production which will surprise those who have hazy concepts of the kangaroo continent. Its success in capturing the flavor of the vast, stirring continent and its robust, warm-hearted people is a prime argument for those who advocate worldwide film production. The story values and pictorial assets are matched by the perceptive portrayals of Robert Mitchum and Deborah Kerr, who surpass their previous best, plus the hearty performances of Peter Ustinov, Glynis Johns, Dina Merrill, Chips Rafferty, and Michael Anderson, Jr. This mature and life-size study is one of the year's most rewarding motion pictures for the adolescent and adult audience. (Warner Bros.)

There have been many motion picture tours of Rome and Vatican City, but **HEAVEN ON EARTH** is the first to combine a dramatic story with striking color scenes of the Sistine Chapel, the Basilica of St. John Lateran, and the Catacombs of St. Sebastian. The plot focuses on an Italian youth who becomes a guide for an attractive American girl. It serves as an interesting bridge between sequences depicting the art treasures of Raphael, Perugino, Michelangelo, and Botticelli, a visit to the Vatican Grottos, and the gathering of Cardinals for the Conclave which elected Pope John XXIII. The musical background is by the Rome Symphony Orchestra and the Choirs of the Sistine Chapel and of St. John Lateran. (JB Films)

Bing Crosby whoops it up on the campus in HIGH TIME, a variation of Loretta Young's earlier Mother Was a Freshman. In his own inimitable and ingratiating manner, Bing plays a millionaire widower who returns to the halls of ivy for the degree he has always wanted. His problems in adjusting to the campus world make for a highly amusing comedy, one of Bing's best in a long time. Fabian, Tuesday Weld, Nicole Maurey, and Kenneth MacKenna are enjoyable, but this is a Crosby course and he comes through magna cum laude. (20th Century-Fox)

* The New Plays

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There is not a dull moment in Brendan Behan's overly-publicized riot, **THE HOSTAGE**, nor a decent one, either. Though it must be conceded that the eccentric exhibitionist has mastered the art of playwriting, his material is nauseating and his philosophy a mishmash. His targets range from religion to the IRA, moral standards to the world of international relations, and his manner is a blend of the coarse and the obscene. Undisciplined and completely lacking in good taste, this waste of an obvious talent communicates nothing beyond blasphemy, confusion, and the image of a small boy writing dirty words on a back fence.

Eighteen-year-old Shelagh Delaney is the author of A TASTE OF HONEY, another import from the London stage. She is the female counterpart of Britain's angry young men, and in some respects she outdistances them.

Her grim charade is set in Lancashire, and the principals are a mother and daughter, bound together by a mutual dislike. Their bickering is irritating and incessant. Mother finally leaves for an interlude with an uncouth fellow, the latest in a line of such episodes. The daughter, pregnant by a Negro sailor, brings in a homosexual art student to share the flat. Miss Delaney's penchant for racy dialogue, and her clinical probing of an essentially sordid situation add up to an unpleasant and confusing mixture of tragedy and comedy. It proves nothing and fails to arouse any degree of sympathy for the characters or situation. Angela Lansbury and Joan Plowright are the termagants, contributing brittle interpretations in an unkempt drama.

IRMA LA DOUCE is an absurd, vacuous musical comedy which has enjoyed considerable success in London and Paris. It is a bizarre and tasteless affair, undistinguished in almost every respect. The romance of a Parisian cocotte and a young law student is the peg on which the slim story is hung. Interest disintegrates long before the final curtain, leaving both players and audience adrift. The musical score is only a mild prop in a show which needs considerable bolstering. Elizabeth Seal and Kieth Michell are attractive young actors thoroughly wasted in a most unattractive and objectionable affair.

★ The Reds Return

Four current movies have been scripted by writers whose Communist affiliations have heretofore kept them on the blacklist of the major Hollywood studios. The pictures are Spartacus, Exodus, Inherit the Wind, and Chance Meeting. The writers in question are Dalton Trumbo, Nedrick Young, Millard Lampell, and Ben Barzman.

These writers have been barred from employment in Hollywood for more than a decade under an agreement by the producers that they would not hire anyone who did not declare under oath that he was not a Communist.

The major studios, in general, lived up to this agreement, but many of the independents did not. Dalton Trumbo, who was adjudged in contempt of Congress, even won an Oscar for a script he had written under the name of Robert Rich. Frank Sinatra recently hired Albert Maltz to script his independent production of William Bradford Huie's explosive book, *The Execution of Private Slovik*. Sinatra's arrogant attitude soon crumbled when the full force of public opinion was brought to bear on him.

It is no longer a question of whether the Reds have returned to the industry, but of the degree to which they utilize the opportunities being handed to them. For the Communist, politics and art are one, and by the very nature of his belief his work becomes a tool of propaganda.

We know that Communism is not merely a political idea nor does its greatest danger stems from the military power it possesses. First and foremost, it is a philosophy of living, and its adherents are dedicated to a fanatical degree. It is most unfortunate that their espousal of some morally sound ideas tend to becloud issues and provide a wonderful opportunity to get their own message across. Peace and brotherhood are examples of their success in the propaganda fields, for they have used both to a great degree.

The return of the Reds is an indication of the power and influence they wield in the entertainment business. It has always been a major goal, second only to education, in the campaign to win minds and destroy ideals.

It will be interesting to evaluate the degree to which their dedication is used in the movies ahead. It is also interesting to note that their talents are being used on themes of political and social implication.



Town of Esch is "Pittsburgh of Luxembourg"

Luxembourg

a delightful hodge-podge of languages and customs

BY ROBERT RIGBY

Company-owned apartment-\$3 per month



THEODORE BERNARD, a short, wiry, quiet-spoken man of forty-five. married and the father of four children lives in Esch-sur-Alzette, second biggest town (population 35,000) of one of the world's smallest countries: the Grand Duchy of Luxembourg.

Surrounded and overshadowed by France, Germany, and Belgium, his country measures only sixty-two miles from top to bottom, only thirty-seven miles across at its widest point. Its area—precisely 999 square miles makes it smaller than Rhode Island and just a bit bigger than Chicago's own Cook County.

But it is, nonetheless, a sovereign and independent nation, a necessary link in the new Europe a-building to day, and the seat of the important European Coal and Steel Authority. Moreover, the Grand Duchy of Luxembourg can pride itself on having a constitutional monarch, the popular Grand Duchess Charlotte, who has reigned for forty-one years, longer than any other crowned head in the world today.

For Theodore Bernard and 315,000 fellow Luxembourgers (96 per cent of them Catholics), theirs is a much-favored land despite its smallness. For one thing, it boasts surprisingly varied and lovely landscape within its boundaries-rugged hills dotted with ruined castles, rushing streams, thick forests abounding with wild deer and boar, rich orchards and rolling farmland, and vine-clad slopes climbing steeply above winding river valleys.

Rich in natural beauty, Luxembourg is also rich in one key raw material necessary for a modern industrial nation: iron ore. This resource, concentrated in a strip marching with the French border in the south, has given birth to a booming mining and steel industry. Its yearly production: nearly four million tons of steel, plus a like amount of pig iron.

This output places tiny Luxembourg incredibly enough, in seventh position among the world's steelmakers. Ninety per cent of its production is exported, and the foreign currency thus earned gives Luxembourg's inhabitants one of Europe's higher standards of living.

Esch-sur-Alzette (the name signifies) that Esch is situated on the Alzette River), where Theodore Bernard and his family live, is the Pittsburgh of Luxembourg, the center of its steel and mining complex.

It is, practically speaking, a onecompany town. Like the vast majority

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of Esch's breadwinners, Theodore Bernard is employed by the ARBED Company, the biggest (twenty-five blast furnaces, four steel mills, nine rolling mills) of the Grand Duchy's three main producers. He himself works in a company shop that repairs heavy mining machinery and equipment.

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He puts in a forty-eight-hour week, begins work at six o'clock in the morning, and earns an hourly wage of forty-nine Luxembourg francs—about one dollar. This is considered a good wage in the Grand Duchy, where living costs are low. Moreover, Bernard's wage is supplemented by a number of company extras—"hidden" income.

ARBED, like other big companies in the country, has a tradition of practicing a kind of enlightened, up-to-date paternalism. This takes the form of any number of social services for employees-extremely cheap family housing, homes for aged workers, hospitals, tuberculosis sanitariums, playing fields and community centers, and scholarships to technical schools for children. In addition, if an employee decides to build his own house, for instance, the company furnishes him gratis with blueprints and plans on request, lends him tools, and even supplies him with building materials at wholesale price.

This paternalistic policy would seem to be widely approved by Luxembourg's workers, nearly all of them belonging to strong unions, for the country has not had a major strike in over thirty years.

HEODORE BERNARD lives in a company-owned apartment, a three-story house built in 1924 and shared with five other families. His own family numbers six, besides himself: his wife, Maria, a comely, black-haired woman in her middle thirties; their four children—Jean, fourteen, Marie-José and Roger, the nine-year-old twins, and Jacqueline, two; and lastly there is Mrs. Bernard's widowed mother, called "Bomi" by the children, a round, merry woman with an infectious laugh.

Their apartment is composed of three bedrooms, a small living room and dining room, a kitchen, but no bath (many people in Esch, as elsewhere in Europe, troop off to the municipal bath-house for this). The family has a radio, but no television set or telephone.

Their monthly rent is amazingly little—less than three dollars! Utilities are correspondingly low, averaging less

than a dollar a month. These charges, together with taxes (only about one dollar monthly), health-accident insurance and social security (about ten dollars in all), and union dues, are deducted from Mr. Bernard's paycheck by the company. This leaves him a net income of about 9,000 francs, or \$180, for the month.

Clothing is not a big item in the family's budget, for Mrs. Bernard and her mother make much of it themselves. Nor does the family spend much on entertainment; they prefer to receive or visit friends in the evening for a quiet chat over a cup of coffee, and they go to movies but once a week.

Food, though, is a very big item in the budget. Luxembourgers are known for their well-laden tables, and the Bernards are no exception.

Most of the vegetables that come to their table, however, have been grown by the father, whose hobby is gardening—large-scale gardening at that. He has a four-acre plot in a big, communal garden only ten minutes away and spends long hours there every afternoon after work raising cabbages, carrots, beets, lettuce, onions, and potatoes.

Luxembourgers have a well-deserved reputation for industriousness, and they expect their children to work hard at school. Fourteen-year-old Jean Bernard, a quiet, serious-minded youngster, has finished his primary schooling and now attends a trade school, where he is studying to be an electrician. His hours are long-often ten hours of classes a day and homework at night on top of it. The nine-year-old twins, Marie-José and Roger, go to public schools and carry a heavy schedule. Among other things, they must learn to recite their lessons at an early age in two languages, French and German.

Luxembourg is indeed a curious linguistic hodgepodge. French is listed as its official language, but this is oversimplification. Step into the visitors' gallery or Parliament and you will, indeed, hear debates delivered in French. Pick up a local newspaper, however, and you'll usually find that it's written in German. And visit a Luxembourg home, and you're almost certain to hear the family speaking still another, stranger tongue.

This is their native language, called Luxembourgeois. It sounds like a mixture of Dutch and German, plentifully interlarded with French words, but is in fact an old Moselle dialect.

Mr. and Mrs. Bernard, like most parents in Catholic Luxembourg, are deeply concerned with their children's religious education. Besides family prayers and devotions at home, the three oldest children go to Mass every morning at their parish church, St. Henri's, which is only a hop, skip, and jump from their front doorstep. The priest, Father Ernst Wilwerts, a Franciscan whose monastery is located in Esch, also gives the children three hours of religious instruction (this in Luxembourgeois) at school each week.

NE OF the great events of the religious year for the Bernard family, as for all Luxembourgers, is the "Octave," which takes place in May. This is the occasion for the solemn pilgrimage to the capital, to the Cathedral of Notre-Dame.

Pilgrims come in groups, on different days during the celebration, from every parish in the land, making the journey on foot as in olden times. For many, living far away from the capital, they must start out from home in the middle of the night in order to arrive the next morning in good time.

For the Bernards and the townspeople of Esch, the distance is not great—only twelve miles. But their procession is the biggest of all, and the sight is impressive. First come the children, with those who have made their first Holy Communion that year in a place of honor, and they are followed by the priests and the rest of the parishioners, praying and singing canticles as the procession winds its way slowly through the green countryside.

Worshippers come, too, for this occasion from the border areas within France, Germany, and Belgium. Speaking the Luxembourgeois tongue, they testify to a time, centuries ago, when the Grand Duchy was four times its present size and its capital known as the "Gibraltar of the North," a heavily fortified bastion which was repeatedly fought over by neighboring powers.

For the Bernards of Esch and their countrymen, those day lie happily in the distant past; Luxembourg, though bigger and powerful then, enjoyed but brief periods of peace and little prosperity. Today, their country is quite content to remain what it is: little but prosperous, European-minded but independent, its people stubbornly attached to their national motto—Mir Wolle Bleiwe Wat Mer Sin—"We Want To Remain What We Are."



He was not sure
where he was going.
But he knew
what he wanted to
do, and to do
it he had to get
away. For the moment,
nothing else, no one
else seemed important

RUNAYAY big

BY MARY VERONICA BRUTOSKY



HE SCHOOL day was only half gone, but Andy Malomko had other plans for the afternoon about which he hadn't told anyone. As he walked toward South Rohntown, beyond which lay the cow pastures, his loose heel made a hollow clomp on the slate sidewalk. He should've gotten his shoe fixed, but he didn't have another pair. Energetic as he was, Andy hadn't as yet committed himself to steady money-making, but he knew his mom was saving for a fine pair of new shoes. Most of the young people of the town took jobs in the coal mines or in the stores of the small, Appalachian Valley town. But with this idea of a future, Andy would never be content.

His bushy brows moved up and down as he practiced his bird calls. His wiry brown hair sprang straight away from the tops of his ears. His Adam's apple juggled with a triple-tongued note. For the moment he had forgotten all about school, all about his troubles, all about everything but his whistling. He tried doing a meadowlark; then a

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whippoorwill; then his favorite, the one he hadn't perfected yet, the canary's warble.

The sidewalk ended and he crunched off into the silvery, coke slag that filled in the dirt beside the track. There was about a hundred feet of siding here where two freight cars stood empty. The tracks were part of the Baltimore & Ohio Railroad, which ran a half-mile wide through Rohntown along the Youghiogheny River bank. Andy parted his way through the weeds, knelt on the greasy railroad tie, and put his ear down on the track. He felt the vibration of a coming locomotive, so he stood up and slapped the gravel off his hands and knees.

Andy always thought of his great-grandfather when he whistled. His great-grandfather had been a famous, Hungarian whistler, a fine man who had brought beauty and pleasure to thousands with his talent. Andy hoped to be as good as that . . . if he could only get out of this town and into show business. I'm sixteen tomorrow, he

thought, and there is no reason why I can't start making definite plans. They can't be any more definite than the plans my mom has made for me already, he continued, as he crossed his left knee with the other leg and worked out some stones that had collected under the loose heel.

EAT shimmered down the tracks. By now it must be two o'clock, Andy thought. He stood still and heard, far off in town, like distant cannon shots, freight cars being uncoupled and shuttled onto other trains. He imagined he heard the river, too, but it was quiet, shallow water, yellow, and sprinkled with soot.

Beginning to walk the rail south, he imitated the thrush. Then he started a dramatic rendition of "Ah, Sweet Mystery of Life." Today he was going out to the pasture as if it were vacation time. He was going to lie under the crab apple tree and entertain old Nelly, the Malomko Jersey. Steve Gabor had brought Nelly out to pasture at six o'clock this morning. Steve did this favor every school day. He didn't mind doing it, as he had a few cows of his own that pastured farther south.

But Andy liked to go out and bring Nelly home. He hardly ever used the switch on her; she was a good cow, and knew the way home. In fact, Andy felt that Nelly could amble home alone if she had to. Sometimes it took the boy forty minutes, sometimes an hour, between fields and home. The warm dusk was pleasant, and in early June like this, Nelly swished the lightning bugs with her tail in a comical way. Besides, this gave Andy plenty of time to whistle his bird imitations or to whistle double-tongue, triple-tongue, high and sweet as a violin all his special songs: "Rosemarie." "Charmaine," "Indian Love Call," and "Listen to the Mocking Bird.'

Only today, the day before his birthday, Andy wanted to spend some time alone. Since his talk with his parents last night, he realized that he had to do battle with himself, and neither school nor home, with his mother there, nor the town itself offered the kind of place he needed. No, not even the parish church, for Father Solteze would be sure to catch him playing hooky. Other young men had left Rohntown to make good their talents. Yet all his mother could see was that things would soon be better because he would get a job in the mines. She had looked to pa for help, but pa had said nothing. He had just kept on looking out of the front screen door. True, Mr. Malomko was on Andy's side, but had not yet been

able to make his little Magyar wife understand.

The difficulty of making any decision in favor of Andy lay in the sorrow of already losing three older sons in the flu epidemic. Their youngest son had become the heart of all their dreams, although for each of them the dreams were different. For once pa's ideal of making other people happy was warring against himself, for he did not see how he could send his son away with his blessing and at the same time keep his wife happy. Somehow the silence of Andy's father had told Andy that nothing could be done now. He must wait, and pray, and wonder. But nothing in Andy wanted to wait.

Lying on the grass and looking at the calm sky was not the solution, he knew, but it would help him to face facts. After all, there really wasn't any money to speak of (just look at his shoes) except the insurance from his brothers, but his pa had not mentioned such things.

Andy's mother would never know where he had spent the afternoon. It hurt him to deceive her. He'd just come home the usual time, and she'd fuss happily about how school worked up such a big appetite for her stuffed cabbage. And he would say how could he help eating so much, she was the best cook in the world, and, to even that up, she would say he was the best whistler in the world. All the neighbors thought so, but then of course he was going to be a coal miner tike his hard-working pa. Ades Anyam (sweet mother)! She didn't suspect all the dreams of a great career Andy dreamt under the big, feather duna many a night. What she did notice was that his shoes needed fixing, but she had been saving money for his new ones. It would help when he got a job.

This morning, when she had stuffed one of his pockets with rolls and the other pocket with a sausage, she had thought how happy he looks today. She had kissed him as he stooped just enough to jog her with his knees. Lightly he had touched the white coil of hair piled on her head with many bone hairpins. Someday she would be proud of him, in spite of herself, he had thought.

Andy had never told mom, but it saved time to jump the freight train on the way out to pasture. He remembered how scared he'd been the first time he ever did it. First, he had practiced on standing boxcars. Then he had watched the railroad men leaping confidently up or down from the small ladders on the sides of moving cars. He had learned to run alongside, to work up his speed, and then leap for the rail with his right

hand and get his right foot on the lowest rung. After that, it was easy to hane on. He had learned to let his even water without rubbing them, when soot blew into them, and he had enjoyed the rhythmic lurch of the car as the train gained momentum. Getting of was the next problem, but he'd practiced that before, too. He had worked at it until the jump from the moving train was a clean break which carried him several feet out beyond the rush of air created by the grinding wheels. No matter how many times he had done it before, Andy looked forward to today with a thrill of expectancy.

The rail under his feet began to buzz with vibrations, so Andy got off and looked toward town. Spurting steam and belching heavy, black clouds, the engine came at Andy about fifteen miles an hour. By the time it reached him, it would be going twenty-five. No time for whistling now. Andy wiped his sweaty hands on his corduroys and broke into an easy lope. His shoestring came untied. It was too late to bother about that now. The engineer's pinstriped elbow hung over the ledge of the cabin. Andy saw it almost directly above him. Then it shot ahead, and Andy broke into a run.

The ladders on the ends of the cars were slipping past him faster and faster. He felt the end of the train coming nearer. There was that one split second of hesitation, like the poise of a wave before the crest breaks. He leapt like a gazelle. His foot reached the rung the same time as his hand above it. His foot slipped straight through . . . the loose heel had popped off hard.

E was slipping through! Wildly he tried to get the other foot on the rung and switch hands with the weight of his body turning. Out of reflex, his right leg had curled around the side of the ladder the way he had always twisted it around the kitchen chair. The box car lurched strongly and his hands lost their grip. He pitched backwards like a trapeze artist, swinging by one leg. His left shoulder bounced off the corner of a tie. Then his head grazed the ground. His shoulder hit the splintery wood again.

Lights exploded inside his brain as he tried desperately to keep his head forward and away from the ground. Tendons ripped in his right leg. His left foot dangled helplessly, dragging closer to the screaming wheels. He held onto his right leg with both hands. His neck hurt from the tension of straining to keep his head up. His whole life flashed

(Continued on page 74)



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The men who would thwart GOD

Today men fight God as they did years ago

BY DAMIAN REID, C.P.

CLASSIC instance of secularists in action and of the secularist formula in application can be seen in those enemies of Our Lord, the priests and Pharisees who conspired to have Him killed.

The Gospel tells of a meeting which they held. The circumstances and the procedure of the meeting are revealing. And typically secularistic.

The Gospel says that after Jesus had brought Lazarus back from the dead. many witnesses of the miracle believed in Him. And it notes that some of them went to the Pharisees and reported what had happened.

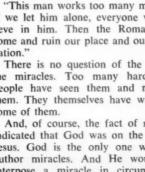
This event provided the occasion for the meeting. The chief priests and the Pharisees attended. Both were enemies of Jesus.

Notice what is said:

This man works too many miracles. If we let him alone, everyone will believe in him. Then the Romans will come and ruin our place and our whole nation."

There is no question of the fact of the miracles. Too many hardheaded people have seen them and reported them. They themselves have witnessed some of them.

And, of course, the fact of miracles indicated that God was on the side of Jesus. God is the only one who can author miracles. And He would not interpose a miracle in circumstances



where it could be used to support a lie.

No, they cannot, and do not, question the miracles. But they do question the will of God. And they are against it, because it happens to conflict with their program of self-interest.

If Jesus became too popular, if He acquired too great a following, He might take a notion to lead a rebellion against Rome. In such an event, Rome would douse the rebellion in blood. The cozy status which kept them in the driver's seat would be jumbled. Their worldly ambitions would be ruined.

This disaster might occur if God continued to work miracles through the agency of this Jesus of Nazareth. So God must be thwarted. There must be an end to these miracles and to the

popularity of Jesus.

There you have the secularist mentality. A mentality which has no consideration for God or what God wants. It establishes a man's ambitions and desires as the sole measure of his duty.

Like all secularists, these critics of Jesus were materialists. No mere academic condemnation could satisfy them. The glow of victory arising from airing an opinion and having it confirmed by sharp-witted colleagues wasn't a solid enough prize. They wanted social and political power.

So, they were not content to say: "If we let him alone, everyone will believe in him." One of them, Caiphas, formulated what was in everyone's mind: "It is to our interest that one man should die for the whole people, that the nation may not perish."

That was a death sentence. And the Gospel tells us that from that day forth they planned to put Jesus to death.

Remember, these men were religious leaders. Some were priests. And priests are officials who stand between God and man, commissioned as protectors of the interests of each. Those who were not priests were scribes. Official religious instructors. Expounders of the Law of God.

In the question of Jesus and His miracles, their first concern should have been about the will of God. They should have said: "This man works miracles. What does God want us to do about it?"

That would have been a legitimate intrusion into the business of Jesus.

But they were unconcerned about God and what He might desire. They were insensible to any moral considerations whatever. They were interested exclusively in their worldly advantage. Specifically, they were interested in the political and economic repercussions of Jesus' miracles, and how they, personally, would be affected by them.

Being unresponsive to religious motivation, they were incapable of using a valid religious argument. They could not ask themselves: "Is God on the side of this Jesus?" They were indifferent about that. Therefore, they could not argue: "Let us oppose him because God is not on his side."

All they could say was what amounted to this: "Whether God is for him or not, let us get rid of him."

This attitude of the priests and scribes represents the general features of the secularist mentality. An unconcern with the will of God as a rule of conduct.

But it represents, also, a specialized form of secularism which can appear in official spokesmen for religion.

In this specialized form, it consists in overlooking the religious implications of a religious problem and focusing on the nonreligious aspects of it.

The natural question which a devout Jew would ask these religious authorities about Jesus would be this: "How does God want us to serve Him in the matter of this Jesus and his miracles?" But these instructors are saying nothing about that.

They are simply saying: "Forget

To forget is the secret of eternal youth.
 — Irish Digest

about God and think about politics. The safest thing you can do politically is to kill him."

In both its general and its specialized form, the secularism of these plotters has its current imitators. People who are impervious to any real moral consideration.

In this group are actual criminals who were incautious enough to skid over the legal line and get caught. Theirs is an unreflecting kind of secularism. They are unethical because they are too lazy to be ethical. Just as a child sits down and wants to be carried because he is too tired to want to walk.

But there are those, too, whose secularism is formalized and reflex. They profess a standard of conduct. But not God's standard.

It is a set of social conventions based on what their clique approves and disapproves. Such as, for instance, the acceptable methods of hurting peoples' feelings or philandering with someone else's spouse.

Or the standard is an apotheosis of civil law and civil rights. One's personal interpretation of the meaning of civil law and the Constitution becames one's complete code of rectitude. The

higher and more inclusive morality represented by God's law is disregarded. In fact, some of the best-known, civil-liberties organizations make a crusade of forging the Constitution into an anti-religious weapon. The atheist American is the citizen whose interests they serve with the fiercest dedication.

In a general way, all these ethical delinquents are tainted with the secularism of the men who harrassed Christ.

But there are contemporary religious leaders who follow the specialized secularism of those ancient priests and Pharisees. They never deal with the question: "What does God want?" They take their cue from the demands of the gallery. They ask the world: "What do you want?" And then they advise: "Go ahead and do it."

HEY advocate a kind of murder for those who challenge their attitude. Social murder which aims to discredit them with the public. Or political murder which aims to produce legislation which will oppress them.

They do not say: "Unnatural birth control is permitted by the Law of God today, though it was forbidden forty years ago." They could never explain or sustain that position. They say rather: "Such birth control today is economically justified."

They do not say: "Our Lord prohibited divorce two thousand years ago but now permits it for any reason which the civil law recognizes." To anyone who stands up against divorce, they say: "You are tyrannical and a dictator. Do you want to deprive two nice people of new and compatible partners?"

They do not say: "God has revealed that the innocent may be murdered when the innocent is an unborn child whose life threatens his mother's health." They ask: "Are you so heartless as to ask a woman to die because of a pregnancy?"

All these positions are unprofessional positions. They are evasions. They are not answers to the prime question which should have inviolable priority where religious teachers are concerned: "What is the will of God?"

This is the worldliness which Our Lord condemned so roundly on so many occasions. Secularism is only another word for it.

You can see it around us in as pat a form as we can see it in the priests and Pharisees who planned to exterminate Christ.

The simple cure for it—for those who really want a cure—is to ask the straightforward question: "What does God want me to do?"

Then go ahead and do it.

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WOMAN to WOMAN

BY KATHERINE BURTON

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Some years ago, I used as quotation for the title page of a book: "Mary has chosen the good part which must not be taken away from her." Later, the superior of the congregation for whom I was writing the book asked where I found this version. She liked it but every Bible they consulted used "better" or "best" instead of "good," even the modern Knox.

I had taken it from Father Kleist's translation of the New Testament. The foreword said this translation had been made entirely from old Greek texts, so I looked the word up in my old Greek Testament and after some search found it. The word used there is agathos and that means "good"; it is the positive form of the adjective. So then I called up authority in the person of an erudite priest editor and learned that most translations we use today are made with the Vulgate as base. That means St. Jerome, who made his revision from an older Latin script, the Itala, which came from the Greek, there being no other place to draw on but the Aramaic. I looked up a translation of that and it also uses "good."

I found that by the fourth century Latin was the favored language among Christian scholars and that a lot more and varying Greek scripts had turned up. Then, too, a translator sometimes interpreted rather than translated. It is possible that St. Jerome himself had ideas on this subject of Mary and Martha. Somewhere between the Greek and the *Itala* and the Vulgate, Mary chose the better—and in some versions—the best part.

I have always felt, even before reading about this adjective complication, that Our Lord was trying to be nice to both of them. It was a family He loved. They were His friends.

I do not feel Our Lord was reproving the hard-working Martha by comparing her with the absorbed Mary. After all, He had seen His own mother working hard for her family. And after Lazarus' death it was Martha who first came running to meet Him and said sadly, "If you had been there, my brother would not have died." And He said to Martha, "I am the resurrection and the life," and then, "Do you believe this?" And she said, "I firmly believe you are the Messias."

Mary has always seemed to me not so much the thinker as the emotional one of the sisters, the one about whom drama centers. It was she who sat at His feet and listened breathlessly to His words. It was she who came to the garden and said to the Stranger she thought the gardener, "They have taken Him away." And yet it was Martha who, almost in the words of Peter, said, "You are the Messias."

Active and Contemplative

Over the centuries it has become the fashion to separate the sisters as representing the one the contemplative, the other the active life. But it is hardly fair to say that Mary did not want to work and Martha did not know how to think, and stop there. No one is so simple and uncomplicated as that, and especially not a woman. The point to remember is that both women loved their Guest and wanted to show Him honor, each in her own way. Mary listened and Martha cooked, and both are saints today.

Where Martha went wrong was when she insisted on finding fault with Mary, perhaps because she wanted Mary to help speed the cooking or at least set the table. And, for all we know, maybe Martha wanted to listen too. But had she done so the meal might have burned.

Most of the people in the Bible are gregarious. Our Lord himself went only briefly into the wilderness; He was always with people. John the Baptist did spend years there, but the Desert Fathers as a group came later. One begins to see why they chose that life when one walks through a great city's noise and confusion, its useless clang and clatter and vain importance. But this—the getting away from it all—is, of course, only a small part of the contemplative life.

Later legends say that Mary and Martha and Lazarus, after the resurrection and when the persecutions began, fled in a little ship to Provence. There he became a bishop, Mary went into lifelong retreat in a cave on a lonely mountain-top, and Martha went about taking care of people. It is legend, but it is exactly what might well have happened to them had they not been exiled.

Martha and Mary, Two Types

Mary knew the love of the spirit and the innerness of faith far more than did Martha. I am sure of that. She is like Wordsworth's lovely comparison of a quiet evening and a nun—"breathless with adoration."

Martha was always ready to be impatient with the temperament of her sister. Neither understood the other, as it is today difficult for the two types to understand each other. It is only natural to feel moved by Mary of Bethany and her losing herself in the wonder of Our Lord's words. Yet it was Martha of Bethany whom He first asked: "Do you believe this?" and who answered, "Yes, Lord. I believe you are the Messias."

We are too apt to speak slightingly of one or the other. No one should. To the one the stillness of devotion, the hours of praying for a man or woman or a troubled world. To the other the material world of children and the sick and poor. And when the need arises one can take the other's place. In the Carmelite Order, we have today active religious who care for old people and have charge of Cana retreats. They are as truly Carmelites as those behind grilles. In the active Maryknoll community there is a group who live in enclosure. If one may paraphrase Saint Benedict, one might say that prayer is work and work is prayer.

As I said before, the two women who are so often used as representatives of the two ways of life are today both saints. To Mary the breathless adoration, the loneliness of praying for a world. To Martha the simple, outspoken "I believe."

The Sign's People of the Month



Mary Perkins Ryan: a mother who reduces the liturgical concepts to clear, household terms

Living Waters in the Liturgy Once a highly explosive word in Catholic conversation, "liturgy" now connotes harmony: the strong ecumenical encounter at the latest North American Liturgical Week, aptly held at Pittsburgh's junction of three great rivers; the hastening reconciliation of priest and people in their proper, animate roles in the Sacrifice of the Mass; the broadening rediscovery that all of Christian growth and work have mysteriously to do with the Eucharistic Celebration, vital center of Catholic life. From the start the liturgical movement has been breaking down the barriers that modern times have arbitrarily in-

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Frank Kacmarcik: an artist against "visual illiteracy"

terposed between the sacred and the secular. Hacking away at these barricades are not only popes, priests, and scholars, but also gifted lay people eager to irrigate our workaday aspirations with a sacramental flood of living water. When Mary Perkins Ryan, mother of five children, is invited from New Hampshire to Pittsburgh to talk about Scripture and prayer, the continent's top priest-liturgists fill two ballrooms to listen. When Frank Kacmarcik, artist, tells a prelate that his chapel looks like "a Rooseveltian era court house," he means there is a way of being contemporary without being profane.

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- It takes writers like Mary Perkins Ryan (Mind the Baby, Beginning at Home, Key to the Psalms) to reduce the great sacramental and liturgical concepts to household terms. For about twenty years, Mrs. Ryan has been writing, talking, experimenting, living the liturgical life to the end that Catholics are that much more interiorly prepared for the active participation now upon us. "In the final analysis, only we the laity can put it into effect." Boston-born Mary Perkins came out of Manhattanville College to become "the worst secretary Sheed & Ward ever had" and later an editor. In 1942 she married John Julian Ryan (author of Beyond Humanism, The Idea of a Catholic College) whose teaching assignments kept the growing number of Ryans moving between most of the nation's big Catholic campuses. Between babies and books, Mrs. Ryan was disciple to the thought-leaders of the pioneering liturgical movement and was a key aide to them in editing, translating, and thinking-like-amother-of-five. It was such work that called her to liturgy's summit meeting at Assisi in 1956. Now she is completing a book on a basic problem of worship: the way we think about things. Liturgy and life can't be harmonized simply by nailing one to the other; it's a matter of first things first, she writes. "Until daily work and all activity are first seen as 'indirect worship' and reordered accordingly, we shall never succeed in seeing ourselves or material things as anything but profane. . . . The scope and limitations of this task in the modern world have yet hardly been suspected."
- Frank Kacmarcik's increasing eminence in the academy of the sacred arts has him worried. "We are not here to be popular but to provoke thought followed by action." He is entirely given over to provoking worshipful thought and action through visual forms: an altar missal, a magazine cover, a record album, an entire church. He practices his "visual theology" from a studio in downtown St. Paul big enough for his six-footthree frame and 10,000 books on religion and the arts, "Only about 10 per cent of contemporary religious art is in fact sacred in form and content. How can the house of God be seen in the lines of a night club or an ornate bank?" An alumnus of Minneapolis Art Institute and three years in Paris, Kacmarcik, forty, has won twentyeight national and international awards in art, and his churches dot the Midwest. He is now at work on the new St. John's Abbey Church at Collegeville, talk of the liturgical arts world. A Kacmarcik article on theology in church design has been honored in the Vatican's art journal. "The work of a sacred artist is not to please pastors or congregations or even himself. The thing is: is it theologically sound? Does it have content and truth? Can we really believe what we see?" Holding that all of us take form from our surroundings, Kacmarcik's sixteen-hour working days are urgently concerned with baptizing the forms of our time, and educating away what he calls "visual illiteracy."

TELEVISION and RADIO By John P. Shanley



Amos (Freeman Gosden, left) and Andy (Charles Correll), an unsophisticated pair, have given way to a sophisticated age

Farewell, Amos'n'Andy

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AFTER A TOUR of the U.S. a quarter of a century ago, George Bernard Shaw remarked, "There are three things I will never forget about America—the Rocky Mountains, Niagara Falls, and Amos 'n' Andy." Inclusion of the popular radio team among the wonders of the nation was not surprising in those days.

For Amos 'n' Andy represented a diversion of remarkable proportions in the late 1920's and for many years afterward. With uncharacteristic displeasure, Alfred E. Smith once spoke about the problem of obtaining radio time for political programs during his 1928 Presidential campaign, saying: "A large segment of the American public were more interested in Madame Queen, the Kingfish, and the Fresh Air Taxi Company than they were in the issues of good government."

With the passage of years there has been a slow but unmistakable decline in public interest in the characters created and impersonated by Freeman F. Gosden (Amos) and Charles J. Correll (Andy). Eight years ago, approaching their 10,000th radio broadcast, the two entertainers announced that they would retire soon. But they changed their minds and remained on the air with a modified format called The Amos 'n' Andy Music Hall.

The introduction of musical recordings to the program represented an attempt to conform to a new trend in radio listening. Families no longer were gathering around the loudspeaker in the living room, as they once did in great numbers, to follow anxiously

the adventures of Amos 'n' Andy, Myrt and Marge, and The Goldbergs. With the advent of television, radio did not die; indeed, more sets are being sold now than at any time in the past. But listeners now want two things when they turn on their radios—music and news. For drama, comedy, and other types of entertainment, they look to TV.

It came as no great surprise, therefore, when the Columbia Broadcasting System radio network announced recently that *Amos 'n' Andy*, along with several other shows (soap operas and adventures), would not be renewed for this season. There has been a flurry of protests since this announcement, but it is extremely doubtful that they will have any effect. Amos 'n' Andy apparently have gone the way of vaudeville and silent pictures.

They Belonged in Radio. In another attempt to keep pace with the entertainment demands of the times, Amos 'n' Andy became a filmed television series. The TV presentations attracted large audiences in the beginning. But the shows suffered from several disadvantages.

Gosden and Correll, whose voices had become so well known to millions of Americans, decided to let other actors do their parts in the TV shows. Their decision appeared to be sound.

To the radio public, the blustering Andy was a gentle giant of a man; but Correll was only 5 feet 6 inches tall. In radio Gosden had no trouble doubling

in the roles of Amos and The Kingfish; the problem of changing characterizations on the television screen was, however, much more difficult.

The TV series also encountered some unanticipated trouble when Negro groups began to take exception to the shows. The protests were based on the argument that racial stereotypes were offensive and harmful to the Negro community.

This reaction is symptomatic of a new sensitivity that has been developed among members of some minority groups. It is the same kind of protest that has sent the dialect comedian into decline.

When Amos 'n' Andy started on radio on March 19, 1928, this kind of resentment from a segment of the audience was virtually unknown. Their programs became popular immediately and listeners in New York's Harlem and other Negro districts in the country followed their adventures with affection, even though it was generally realized that Gosden and Correll were white men.

Soon they had become idols along with Babe Ruth and others who won fame during a period that was called "the era of wonderful nonsense."

The Nation Paused. When it became known in one episode that Amos' wife was expecting a child, the show's producers decided to run a contest to choose a name for the imaginary infant. The flood of replies from listeners was beyond all expectations. The Dearborn Street Post Office in Chicago, where the broadcasts originated, was swamped by letters and an emergency postal station was opened in the building where Gosden and Correll had their offices. The mail was reported to have totaled more than 2,400,000 pieces, each containing a box top.

As the public demand for Amos 'n' Andy grew, three Pittsburgh hotels began a custom that soon spread to other parts of the country During the period (7 to 7:15 p.m.) when the program was on the air, they suspended dining room service and turned up their radios. In some movie theaters the Amos 'n' Andy broadcasts were played on a stage radio before the start of the evening's film program.

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In Hamilton, Ont., radio station CHML went off the air for fifteen minutes each night to avoid interfering with WBEN in Buffalo, which carried Amos 'n' Andy in that area. CHML not only won public favor for this gesture but also received full commercial support for its fifteen minutes of silence from a sponsor who also was an A & A fan.

The program spawned several expressions that caught on with adults as well as children across the country. Among them were "Ain't that sump'n?", "Check and double-check," and "I'se regusted." And just in the last year or two, another Amos 'n' Andy line has had a vogue with youngsters. The phrase, "Holy mackerel, Andy," has been uttered by many children who have no idea of its origin.

Another expression that was used frequently on the program became part of the record of a court case in Lexington, Ky. A woman, suing her husband for divorce, complained that his derelictions included calling her a "battle-axe." The judge, perhaps a man who was not adverse to publicity, denied her petition, declaring, "Anyone who listens to Amos 'n' Andy knows the term 'battle-axe' is merely an expression of endearment."

In 1931 the program dealt with a breach-of-promise suit brought against Andy by the beautician known as Madame Queen. One episode came to a close when she fainted in the courtroom after declaring that she had seen something "weird and strange." This was on a Friday and listeners who had been following Andy's legal difficulties for six weeks were kept waiting until Monday before they could discover the nature of Madame Queen's apparition.

The suspense was too much for the prominent Hearst newspaper editor, Arthur Brisbane. He telephoned Gosden long-distance to ask just what Madame Queen had seen. Gosden was flattered but he had no immediate answer. The script for the next show had not yet been written.

The financial success of the program was reflected in a contract signed by its two stars in 1948. The pact called for CBS to pay them \$2,500,000 three years later. It guaranteed their services to the network for twenty years.

Not Sophisticated Enough? Their partnership began when they were employed by a Chicago firm to organize amateur theatricals around the country. Gosden, from Richmond, Va., and Correll, from Peoria, Ill., got along well from the beginning. Their first broadcast was a ten-minute impromptu session on an experimental station in New Orleans. Soon they were hired by WGN in Chicago where they broadcast as "Sam 'n' Henry." When they switched to WMAQ in Chicago in 1928 they adopted the names that brought them fame. The day they reported to WMAQ for the first time, the elevator operator, an informal chap, greeted them as "Handy Andy" and "Famous Amos." They decided to retain the names without the adjectives.

Although their programs emphasized comedy, there also were sentimental and, occasionally, serious moments. In one Christmas program, Amos explained the meaning of The Lord's Prayer to his daughter Arbadella. This program had been planned with care, so that the idea of having a religious theme within a comedy framework would not offend listeners. The effort was one of their most successful.

But as times changed so did public preference, and the program's format was varied in an attempt to retain popularity. Two years ago Gosden said: "For the first ten or fifteen years we did not strive for the big comedy situations that our writers give us now. We think everybody has to punch a little harder today in the entertainment business. Even the acrobat in the circus who used to turn a double somersault on the trapeze now has to turn a triple one."

The demise of Amos 'n' Andy hardly represents a setback for American culture. Their programs did not raise the intellectual level of the nation. But their departure will be regretted by millions, including many who have ignored them for years.

For Amos 'n' Andy symbolized gentle humor in an era when the shadow of disaster over the world was not as ominous as it is in today's nuclear age.

Perhaps we have grown too sophisticated to be amused by the activities of the Mystic Knights of the Sea, the sham of The Kingfish, the sweet-talk of Brother Crawford, and the posturing of Henry Van Porter. But, considering some of the artificialities that now command time and attention on the television screen, one wonders if we have become any wiser since the time when Amos 'n' Andy made the nation pause and listen for a quarter of an hour five nights a week.



WHERE CHRIST WAS BORN

Life in Bethlehem Today: in photos

Christmas

Issue of Joan of ARC

By Bishop John J. Wright

THE CRISIS ON BROADWAY The By Jerry Cotter

Sign

Christmas Story: A RED CANDLE FOR JAMIE

BOYS' TOWN Roman Style

BY RED SMITH

A FEW MILES OUT of Rome, the car turned into a driveway flanked by gateposts with lettering that read: "Città dei Ragazzi" on one side and, on the other, "Boys' Town." Over the door of the first two-story building up the lane was the name, "Connecticut," with the flag of the Nutmeg state on a staff above it.

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"I was paying a call on Gov. Ribi-coff in Hartford," said Monsignor John Patrick Carroll-Abbing, "and entering the State House my eye was caught by a flag like this. 'Now, what in the world is the Boys' Town flag doing here?' I thought, before I remembered what state I was in.'

Msgr. Carroll, the Father Flanagan of Italy, is the founder and director of nine Italian Boys' Towns, of which the one near Rome is the newest. Each building is named for the home state of benefactors-like Tom Saxe, of Stamford-who contributed toward its construction. Msgr. Carroll started the first Boys' Town of Italy in 1945; this one is only five years old.

"This," he said, leading the way into Connecticut, "is for first-year boys only. They come to us as emotionally disturbed cases, orphans, or from broken homes, and they live the first year here, then graduate to the town proper." He waved toward a quadrangle of buildings a short block away.

"We produce 60,000 bottles of wine a year," Msgr. Carroll said, "for consumption and for the market. That's very small in Italy. In California it would be nothing."

In the shoe shop, new footgear was displayed on shelves. It was handsome, professional work—and the oldest boy lar, in this factory is thirteen. Msgr. Carroll



Every boy graduated from Rome's "Boys' Town" has been taught a trade or craft. Above: boys at work in ceramics

scooped pieces of leather from a big carton, cuttings of odd sizes and shapes and colors. It was all scrap leather, he explained, donated by manufacturers. That's why most of the finished work on the shelves had a two-toned pattern.

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Carroll

Visitors strolled through a jungle of lathes in the machine shop where boys make everything from plumbing supplies to machine tools to the modernistic street lamps along the town's immaculate avenues. In the woodworking shop was furniture in various stages of manufacture, much of it mahogany.

The building given over to ceramics was eye-popping. Here was the work of truly accomplished artisans—ash trays, vases, delicately handsome tableware, and marvelously original statuettes in every conceivable motif from the religious to the joyously comic. To the unschooled eye, some of it suggested imaginative genius. It was all for sale.

"Here is a record of income shown in scudi," Msgr. Carroll said. "That's what we call our script; the scudo is an old Roman coin. This shows earnings, less any fines against the boy, less charges for his food, lodging, and clothing. He can draw the balance in scudi or convert it to lire at the current rate of exchange or deposit it as savings in scudi or lire.

"This is a very important sheet, the income tax everybody pays after deductions. Food, clothing, and lodging are not taxed, and there are certain tax-free jobs and rewards."

Boys' Town is surrounded by sunny fields under cultivation, vineyards, peach and olive groves, garden truck. Men were at work laying a new floor and enlarging the cow barn. In a wine cellar, dust lay upon row after row of

bottles. There was one red wine labeled "Drop of Ruby" and another named with becoming modesty, "Three Roses."

In the spotless interior, neither ornate nor austere, were dormitories, a lounge, a dining room. All the furniture except a television set in the dining room was made by the boys and it is all simple, tasteful, masculine. From a filing cabinet in his office, Msgr. Carroll brought a fat folder, the sample record of one boy. The first of three main sections contained all details of the youngster's previous life that could be gathered from relatives, acquaintances, social agencies, and the boy himself. There followed a record of the boy's early life in the town, reports of the teachers, counselors, psychologist, and psychiatrist; then notes of staff discussions of his case with a program of treatment. Wherever possible, group therapy is used, though difficult cases may require individual attention.

"We don't try to deceive the boy," Msgr. Carroll said. "We tell him we'll try to help solve his problem. Here—" he walked into a white corridor—"is the clinic. It's purposely made to look like a hospital because that's what it is."

A small building nearby houses the bank, where a twelve-year-old teller displayed sample accounts. The 150 citizens of Boys' Town range in age from ten to eighteen; they govern themselves and do all the work from house-cleaning to wine making. In Boys' Town a boy can get to be bank president before he shaves.

Lunch in the main dining room, prepared by the boys under the supervision of a chef, was excellent, ample and simple, a match for any Roman restaurant. "Our wine is modest," Msgr. Carroll said, "but I think we have the finest peaches in Italy."

"That boy nearest you at the next table," he said, "is a wonderful athlete. We have basketball, volley ball, baseball, soccer, track and field. Afterward I'll show you the outdoor basketball court given by Leone's, the New York restaurant, and Nathan Ohrbach Stadium. You know Orhbach's store in New York; this is one of Mr. Ohrbach's favorite places in Italy.

"Here are two boys I'd like you to meet, our mayor and former mayor."

Boys' Town has elections every two months. Sometimes the campaigns get pretty lively, as in Texas. Sometimes candidates promise more than they can produce, as in Washington. Sometimes the incumbent mayor gets re-elected, as in Jersey City.

The mayor appoints his cabinet—the Commissioner of Finance, the Commissioner of Sanitation, and so on—and these officials let out municipal jobs on contract. A boy will say, "I'll keep the streets clean for so much," and the lowest bidder gets the job and the responsibility.

Every boy who leaves Boys' Town at eighteen goes out knowing a trade or craft or at least something of business. Generally they go into mechanical fields, though occasionally there are the financial resources and talents for college. (Schooling in Boys' Town covers the primary grades and high school.)

"After only five years," it was suggested, "I suppose you don't have many alumni coming back on visits."

"We have some," Msgr. Carroll said.
"They'll come back on Sundays and sometimes they have wives and babies along. That's our bonus."

SIGNPOS

Baptism of Child of Lax Catholics

What is the solution of the following problem? A couple, born Catholic and married in the Church, but who are not practicing Catholics, are expecting their first baby. They feel the child should have some religious affiliation and they would like it to go to Catholic schools, regardless of how lightly they take their own religion. However, they feel the Catholic Church would not accept their child without giving them a "great big argument" because of their indifference to their duties as Catholics. They have no parish connections and no Catholic friends who might serve as godparents.



Though the parents of the child are indifferent Catholics, their desire for its baptism and also their wish for its Catholic education are a favorable circumstance. The baptism of the child may be a grace for them also and inspire them to lead better Catholic lives. The pastor will not be unreasonable in his exhortation toward this end. He may urge them to closer relations with their co-religionists for their own good and that of their offspring.

According to Canon Law there should be only one godparent, though two may be had. If there are two, they must be of different sexes. They should be designated by the parents or guardians,

and in their default by the minister of the Sacrament. Your group shows great interest in this matter. One of you might indicate to the pastor that you would be willing to act as godparent, if the parents do not designate an acceptable one. If you are members of the Legion of Mary or the Sodality of the Blessed Virgin, all could take an abiding interest in the child. I suggest that you visit the Rev. Pastor of the couple and explain the circumstances. I am sure that he would welcome your offer of assistance in this apostolic work.

Desire for Community for Aged

Is there a community dedicated to the care of the aged, who will accept a businesswoman of good health, aged 55, who for the past thirty years has been prevented from fulfilling a life-long desire, due to filial obligations? A few communities have accepted me, but none of them care for the aged.—Boston, Mass.

The names of the following communities who care for the aged come spontaneously to mind: The Little Sisters of the Poor, who have a home in Boston; the Carmelite Sisters for the Aged and Infirm, who also maintain a home, St. Patrick's Manor, on Commonwealth Avenue, Boston, Mass., and the Congregation of Jesus Crucified, Regina Mundi Priory, Devon 13, Pa. The last two are of comparatively recent origin and have achieved outstanding success. The last named not only ministers to the sick and aged but also admits them to membership. I suggest that you communicate with the Superiors of these institutes.

Byzantine Sisters

Could you give me more information about the new religious community of Byzantine Catholic Sisters which was founded recently.-Bronx, N. Y.

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I suggest that you communicate with Most Rev. Bishon Elko, St. Cyril and Methodius Seminary, Perrysville Avenue Pittsburgh 14, Pa. He is the founder of the new community.

Pamp!let on Jehovah's Witnesses

Is there any Catholic source that explains and refute the claims of the Jehovah's Witnesses? They are a trouble some lot, and a few Catholics have succumbed to their propaganda in this area.—UHRICKSVILLE, O.

Reprints of an article "Who are the Jehovah's Witnesses!" by William J. Whalen, may be obtained from THE SIGN for 5c plus 3c stamp.

There is a good pamphlet about the Witnesses by Frs Rumble and Carty, Radio Replies Press, St. Paul 1, Minn. which can be had for 15 cents, net. But it must be remembered that the Witnesses are not easily impressed with refutation of their fancies. St. Peter seemed to have them in mind when he complained of those who made havoc of the Epistles of St. Paul, "in which are certain things hard to be understood, which the unlearned and unstable wrest as they do also the other Scriptures, to their own destruction. You, brethren, knowing these things before, take heed lest being led aside by the error of the unwise, you fall from your own steadfastness." (II Peter: 16-18).

It has been suggested that Catholics have on hand a Catholic refutation of their peculiar tenets and give them to the Witness, when he (or she) disturbs them.

Invalid Mixed Marriage

I understand that, if a Catholic attempts marriage to a non-Catholic outside the Church, the latter does not recognize it as valid. Therefore, if these two people were divorced, the non-Catholic would be free to marry and His other Catholic in the Catholic Church.—SAN FRANCISCO. spirit

Presuming that the marriage was not performed before an Our authorized priest and two witnesses and that the invalid mone marriage was not validated in the proper form (as above) them and a civil divorce was obtained, yes, the parties are free other Again, presuming that the marriage was declared invalid riche by competent ecclesiastical authority, there would still be ing an impediment to a marriage between the non-Catholic and them another Catholic-the impediment of mixed religion; of of the possibly the impediment of disparity of cult, if the non-job. Catholic was not baptized.

The Church is gravely opposed to a marriage between who a baptized Catholic and a baptized non-Catholic, and more notes o against a Catholic marrying an unbaptized person. The they first impediment would make the marriage unlawful, the love

second invalid. However, for serious reasons and under solemn guarantees, the Church will sometimes dispense from these impediments. The conversion of the non-Catholic for conscientious reasons would simplify the whole business.

Burial of Catholic Wife of Non-Catholic

I am a Catholic married late in life to a non-Catholic by a priest. My husband does not attend any church, His mother told me many times that there is plenty of room in their family plot for both of us to be buried. Could I be buried in the Protestant section of a cemetery with my husband and receive the blessings of the Catholic Church, or should I start making other arrangements?

The law of the Church is that Catholics should be buried in a Catholic cemetery. (Canon 1205). It is generally forbidden to bury non-Catholics in Catholic cemeteries. (Canon 1240). I think that you should take up this matter with your Rev. Pastor, in order to do the right thing.

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Recently a rather animated discussion occurred among my friends over the meaning of the parable of the Unjust Steward (Luke 14:1-9), which was read from the pulpit on the Eighth Sunday after Pentecost. Will you kindly explain it?—BRIDGEPORT, CONN.

Our Lord exhorted His disciples to perform good works, especially charity toward the poor, by means of the parables of the Unjust Steward and the Rich Glutton. A parable is a peculiarly Jewish method of teaching. It may be described

as a saying or story respecting earthly things but with a spiritual lesson attached thereto. The first parable, the Unjust Steward, has given some commentators on the New Testament considerable difficulty, but its meaning is quite clear. The "lord" who praised the unjust steward was not Our Lord Jesus Christ, but the lord or master of the steward. The latter, moreover, praised the foresight and worldly prudence of the steward, not his injustice. By means to the of his dealing with the debtors of his master, the steward provided for his support after he had been dismissed from office. It was his shrewdness in doing this that the master of the steward praised, in somewhat the same way a man might marvel at the deftness of a pickpocket, while condemning the theft.

This solicitude of the steward or manager for his temporal le were advantage was used by Our Lord to point the lesson that rry an His disciples should be as prudent and solicitous for their NCISCO. spiritual welfare, both here and hereafter, especially by practicing charity toward the poor, through whose prayers God would be moved to bless their benefactors. Of course, fore an Our Lord would not have us imitate the steward by getting invalid money and worldly goods unjustly and then distributing above them to the needy, after the manner of Robin Hood. In re free other words, Jesus would have His disciples use their earthly invalid riches in a virtuous and charitable manner, and by so dostill be ing secure to themselves friends whose intercession for olic and them would win eternal happiness, as the debtors of the lord gion; of of the steward took care of the steward after he lost his he non job

Also, Our Lord wished to open the eyes of the Pharisees, between who listened to the parable (verses 14-15) and who were nd more noted for their avarice. Jesus wished to teach them that on. The they should cultivate love of the poor in place of their ful, the love of temporal riches and be rich in good works, which alone will profit them in the next life, rather than rich in worldly goods, which are so often ill-gotten and ill-used to the risk of eternal damnation, as the next parable about the Rich Glutton proves.

Further, Our Lord would have us understand that we are all stewards of God. Whatever we have is not ours absolutely, for all things (except sin) are from God, who will call us to account for the use we have made of them. If we use them ill, if we are solicitous only for our temporal wellbeing, we may find to our sorrow that we have missed the opportunity of providing for our eternal welfare, which should be the predominant thought of our lives. shall it profit a man if he gain the whole world and suffer the loss of his soul? What exchange shall a man make for

Confession in Writing

I read that a person who was afraid to confess his sins could write them out. When a confession is written, is it mailed to the confessor, or what?

Confession of sins should be made by spoken words, since this is the immemorial practice of the Church. There is no obligation to accuse oneself by extraordinary means, such as writing. But if one desires to make a complete written confession because of excessive shame, or because of some impediment of speech, he may do so, if the confessor ap-

If confession in writing is employed, the penitent hands the paper to the confessor and declares, by words or sign, that he wishes to confess all that is written on the paper and is sincerely sorry. The paper is returned to the penitent, who is told to destroy it. The confessor then imparts absolution and imposes the penance.

Mother Butler

A new school was opened recently and named after Mother Butler. A few friends and myself are curious to know about her. Any information you can give us will be appreciated.-New York, N. Y.

The school (for girls) is conducted by the Religious of the Sacred Heart of Mary, founded in France in 1848 and established in this country in 1877. I suggest that you write to the Mother Superior of the school, 1833 Marmion Avenue, Bronx 60, N. Y., for detailed information about the patron of the new school.

Community for Widows

Do you know of any religious community that would accept a widow whose children no longer are in need of her?—Mission, Kan.

The only community that I know of that accepts widows is the Visitation Community. This community was founded by St. Francis de Sales and St. Frances de Chantal (herself a widow). It was established to receive aspirants who, because of the usual impediments, would be barred from other communities. I suggest that you communicate with the Mother Superior of the nearest Visitation Monastery, 5448 Cabanne Avenue, St. Louis 12, Mo., and tell her of your

Other communities might accept widows and women above the usual age as oblates, that is, allow them to live in a religious atmosphere while they serve the Sisters in various ways, but as laywomen.

BOOK REVIEWS

THE NATIONAL PURPOSE

By John K. Jessup, et al. 146 pages. Holt. Rinehart, & Winston.

This important volume consists of ten essays which originally appeared in Life magazine in search of our "national Contributors include such purpose." nationally known persons as Archibald MacLeish, Billy Graham, and James Reston. The most penetrating essays are by liberal Adlai Stevenson, conservative Clinton Rossiter, and Walter

Lippmann.

A first reading suggests strong differences of opinion among the authors. David Sarnoff, for example, believes our sole national purpose in the years ahead is winning the struggle against the Soviet Union, whereas Albert Wohlstetter insists that we have no single national purpose but rather many goals, no one of which is of overriding importance. Again, John W. Gardner believes that the national purpose is to be found in the voice of the people, but James Reston thinks it can be formulated only by political leaders in the nation. Rossiter seems most realistic in observing: "If this country is ever to recapture a sense of national purpose, that purpose will have to be voiced by a line of plain-talking presidents and given a cutting edge in laws enacted by a series of tough-minded congresses. Then it will have to be put into daily practice by tens of thousands of dedicated administrators, ministers, editors, managers, and community leaders."

A second reading suggests a broad area of agreement. The authors agree that somehow our national purpose was stated as a very real and moving thing in the Declaration of Independence, strengthened in the Constitution and again in the Civil War, and then somehow lost in the aftermath of two World Wars. Some believe we have grown fat and soft, surfeited in luxury, whereas others believe it is a matter of forgetting our destiny, but all agree we have lost sight of our national purpose. They insist we must recapture the original American vision and extend it to the rest of the world.

The most disturbing feature of these essays is that the authors ignore what is at the heart of our loss of national purpose. They speak of loss of morality, of having overfilled stomachs, of interest in gadgets, but they do not speak of the growing secularism which is a denial of the American purpose (al-

though Billy Graham does call for a revival of religion). A better knowledge of American history and the American purpose would indicate that ours was originally a religious nation-admitting a plurality of religions and favoring none-that it was somehow a New Israel destined to work out socially and politically the religious ideals of the Old and New Testaments. The authors of these essays try to recapture our national purpose after washing out its religious inspiration-and I question seriously whether such a washed-out clarion cry can call Americans from their barbecue pits to sacrifice for "the national purpose."

THOMAS P. NEILL.

BEST-SELLING BOOKS

Reported for the November issue by leading Catholic book stores across the nation

- 1. COUNSELLING THE CATHOLIC. By Hagmaier & Gleason. \$4.50. Sheed & Ward
- 2. MARY WAS HER LIFE. By Sister M. Pierre. \$3.95. Benziger
- 3. THE CATHOLIC YOUTH'S GUIDE TO LIFE AND LOVE. By Msgr. George A. Kelly. \$3.95. Random House
- 4. THE CATHOLIC MARRIAGE MANUAL. By Msgr. George A. Kelly. \$4.95. Random House
- 5. A TRAPPIST WRITES HOME. By Abbot Gerard McGinley, O.C.S.O. \$3.25. Bruce
- 6. THE NIGHT THEY BURNED THE MOUNTAIN. By Dr. Thomas Dooley. \$3.95. Farrar, Straus & Cudahy
- 7. THE IMITATION OF CHRIST. Trans. by Knox & Oakley. \$2.50. Sheed & Ward
- 8. LOVE ONE ANOTHER. By Louis Colin, C.Ss.R. \$4.25. Newman
- 9. CHRISTIAN YOGA. By J. M. Dechanet, O.S.B. \$3.75. Harper
- 10. A BOOK OF PRIVATE PRAYER. By Dom Hubert Van Zeller. \$3.25. **Templegate**

BRINGING THE MASS TO THE PEOPLE

By H. A. Reinhold, D.D. 114 pages. Helicon.

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Because of recent changes made by the Holy See in the celebration of the Holy Sacrifice, many people will be interested in learning the reasons for the new regulations. Here is a book that offers very helpful information in understanding the need for the new

Father Reinhold is well known for his work as a scholarly expert in the liturgy of the Mass. In an Introduction to the present book, Frederick M. Mc-Manus explains the meaning of the liturgy and the various papal pronouncements on the subject, at the same time detailing the liturgical reforms made by the Holy See since the Council of Trent.

Father Reinhold then discusses ways and means of bringing the Mass closer to the people by new reforms. To make his presentation more understandable. he presents a plan of the Mass which would include what he considers to be the more useful and practical changes. The whole purpose of these suggested changes is to bring the Mass closer to the people by making their share in it more vital—more fruitful. The book is a very clear discussion of a problem that is of keenest interest to all Catholics working to bring priest and faithful more closely together in Christ in the great central act of public worship in the Church.

PETER QUINN, C.P.

CHRIST IN RUSSIA

By Helene Iswolsky. Bruce.

213 pages. Tryir

The convocation of the Ecumenical Council by Pope John XXIII has stimulated a new interest in the Russian Church on the part of scholars, historians, and theologians. As a result, several volumes of



Helene Iswolsky

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scholarly research on the subject have already appeared and others will ur doubtedly be forthcoming as the open ing of the Council approaches.



FATHER MADDEN'S LIFE OF CHRIST

By Richard Madden, O.C.D.

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THE BRUCE PUBLISHING COMPANY
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It is to be hoped, however, that the summoning of an Ecumenical Council, the first in almost a century, will evoke a similar interest among the Catholic laity in general. Such is clearly the purpose and chief value of this important little book whose author is herself a Russian, a scholar, and a convert from the Orthodox Church in which she was raised. Miss Iswolsky has written for the general reader and has focused her attention on the Russian people as well as the Russian Church.

This does not mean that the author has neglected the solid foundations already provided by theologians and ecclesiologists. Each chapter gives indispensable analysis as well as the reference to the great works on the subject. However, it is the author's own experience, in spiritual life, in liturgy and art, which often provides the key to the "hidden chambers of the Russian soul."

Miss Iswolsky concludes that Russia does not necessarily need to be an "outsider." "All that is good and creative," she writes, "all that is truly still alive today in the Russian Church, may share, and actually does share providentially the common Christian heritage." Christ in Russia makes possible at least a beginning of the understanding so necessary if the ecumenical prayer for unity is to bear its fruits.

CHARLES P. BRUDERLE.

WOMEN IN WONDERLAND

By Dorothy Dohen. Sheed & Ward.

264 pages. \$4.50

Like her non-Catholic sister, the American Catholic woman is inevitably conditioned by the attitudes, tensions, and ambivalences of the secularist society to which she belongs. Solutions which may have been



Dorothy Dohen

valid for the Victorian wife or the medieval chatelaine can be meaningless—or positively dangerous—if applied to the problem of the housewife in Levittown.

Dorothy Dohen, a sociologist now on the faculty of Fordham and formerly editor of Integrity, attempts in Women in Wonderland to bring the insights of sociology, psychology, anthropology, and theology to bear on the role of the American Catholic woman, a role she feels has been inadequately explored, despite the fact that the New York Public Library lists 20,000 catalog enthe subject-heading tries under "Women" and that the modern Catholic woman has been scrutinized by such European scholars as Edith Stein, Eva Firkel, and Gertrude von le Fort. With and compassion, Dorothy

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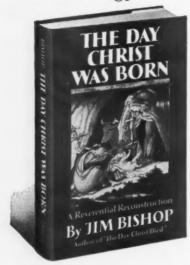
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GENEVIEVE M. CASEY.

MRS. FITZHERBERT

By Anita Leslie. Scribner. 239 pages. \$5.00

Many Americans owe their enthusiasm for Mrs. Fitzherbert, Catholic wife of George IV, to the lectures and writings of Sir Shane Leslie. The present biography comes from his daughter who, while not quite achieving the charm and style of her father, almost equals him in affection for her subject. She adds the authority of further documentation.

Maria Fitzherbert came from one of the old seminoble Catholic families who had kept the Faith, first through persecution and later during the toleration of the Hanoverian regime. She was twice a widow when, at twenty-seven, she inspired the infatuation of the dashing, dissolute, nineteen-year-old Prince of Wales. His pursuit was violent, including every argument and an attempted suicide. But she, having "her soul to keep," had no intention of becoming one more royal mistress; and she knew Georgian laws not only forbade marriage without the king's permission but even decreed that any member of the royal family becoming or marrying a Catholic forfeited his claim to the throne.

The compromise of a secret ceremony-recognized as valid by both Catholic and Anglican churches, but still illegal in England-was hit upon. For afterward, Mrs. Fitzherbert walked the difficult path of public mistress but actual wife with a dignity and charm recognized even by the royal family. But when debts and the demand for an heir pushed the Prince into a bigamous marriage with his cousin Charlotte, Maria made a complete break. Later, a temporary reconciliation brought about another interval of alternating fondness and infidelity, but she The special opportunities of the unmarried woman today

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From the professional study of three men — priest, doctor, and psychiatrist—comes a book directed to the unmarried laywoman in modern society. This examination of the single woman's role is accompanied by the testimony of unmarried women who have embraced this life as true vocation. They have recognized it as one with special opportunity for the realization of the Christian ideal of love, Here is a truly important book, not only for the single woman, but for her counselor as well.

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can scarcely have known peace until the final separation when her husband became first Regent, then King George

Mrs. Fitzherbert's last years were preoccupied with the affairs of two mysterious nieces, whose letters are quoted at length. Not until 1831 did she die-leaving a story fascinating to lovers of psychology and human nature and of particular interest to Catholics. KATHERINE BREGY.

TIMES THREE

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By Phyllis McGinley. Viking.

304 pages. \$5.00

Thirty-five years ago, the successful writing of light verse was pretty well monopolized by men. Frontrunners in the field included such figures as Oliver Herford, Guiterman, Arthur Christopher Morley,



P. McGinley

Louis Untermeyer, Berton Braley, Don Marquis, Ted Robinson, Bert Leston Taylor, and Franklin P. Adams. An occasional Carolyn Wells would put in appearance by way of demonstrating that the distaff side was not altogether incapable of working a little rollick into rhyme, but on the whole the women were out of it.

Today a woman holds primacy among the gifted few who know how to season their rhyming with a bit of banter, good-humored raillery, and a spice of wit, along with metrical dexterity and the irrepressible impulse to chuckle a little over human frailties and predicaments, including one's own. That woman is Phyllis McGinley; and this handsome volume, a sort of omnibus in which she brings together three hundred poems representing her best work over a period of three decades, confirms beyond question her mastery of her medium.

What is the secret of Phyllis Mc-Ginley's unrivaled appeal to publishers, critics, and just plain, ordinary readers? Writing recently in the New York Times Book Review, of which he is editor emeritus, J. Donald Adams upheld the contention of his fellow commentator, Lawrence Durrell, that the important element of any culture is "the spirit of place." Mr. Adams pointed out that poetry, like fiction, "draws its veracity and strength from identification with place." What this sense of place comes down to, he added, is a species of sensitivity, since the best poets, like the best novelists, "are more awake to the differences between people, sical quit and more interested in them, than the average person." In saying all this, he was placing himself at odds with anDCB

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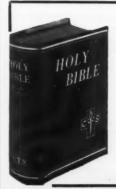
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other observer, Donald Hall. In Mr. Hall's opinion, the best poetry of the modern world concerns itself less with the limited perspectives of locality and of intimate daily life than with the broader ranges of "sophistication and cosmopolitanism."

If there is a great deal to be said for both these points of view, then Phyllis McGinley is a poet of considerable stature on both counts, since she meets the measure of both these formulas with seemingly equal success.

CLIFFORD J. LAUBE.

A PACT WITH SATAN

By Leonard Holton. 181 pages. Dodd, Mead. \$2.95

Mr. Holton's hero is a priest who has been impelled to turn detective. Strangely enough, the villain in the book does not directly appear. The crime, in its execution, is reminiscent of the fate that befell a wicked old man in Dickens' Bleak House who died of "spontaneous combustion" brought on by overindulgence in by-products of grapes and oats. When Dickens' book was published, his critics pooh-poohed the very idea of such a fate overcoming such an enthusiastic toper. Dickens, an old reporter sure of his facts, was able to quote two cases that had happened in Italy. In the present work, Mr. Holton quotes two cases that happened in Italy.

This is an amiable book, but alas, I



Camouflage

► The old colonel was told by his physician that he was suffering from dropsy.

"What's that?" he asked.
"It's too much water in the body," the doctor explained.

"Impossible," said his patient indignantly. "I've never taken a drop of water in my life." Then, after a reflective pause, he remarked: "It must have been all that blasted ice!"

-Fred Schmidt

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found myself in the unhappy position of working out both crime and criminal before the former was even committed. Holton's priest is a pleasant man who seems to lack the edges most priests have. For example, he is just too timorous in his attitude to the bossy Mother Superior of the convent school where he is chaplain. I suppose the author means, by this, to imply that the priest is a humble man. However, the nature of humility, at least nowadays, is one of those things we had better get straightened out. Archbishop Ullathorne, one of the greatest prelates in nineteenth-century England, wrote a book on being humble and then recommended it to his seminarians by telling them that it was the best book ever written on the subject in the English language. And it was-and still is. His Grace was truly humble and holy-and he was no fool. Father Bredder, in this book, seems rather a simpleton.

Nevertheless, it will make pleasant reading for the young. With an economy of words, street scenes in Los Angeles are nicely sketched. There is a quite likeable professional detective, a pleasant schoolgirl, an endearing old pug. All in all, Pact With Satan is unboring. But the only way to really write a good book about a priest and the devil seems to be to take each one very seriously. Neither is cute. Chesterton knew that and gave us, when they are thoughtfully read, quite terrifying parables involving one Father Brown—Detective.

W. J. IGOE

AN AMERICAN DIALOGUE

By Robert McAfee Brown & Gustave Weigel, S.J. 216 pages. Doubleday. \$2.95

The price of a book is not a good criterion of its value. This is a three-dollar book, but the thoughts stimulated by it and the interest it fosters are invaluable.

To approach the subject of what a Protestant thinks of Catholicism and what a Catholic thinks of Protestantism requires courage, wisdom, knowledge, and above all, charity. The two authors who composed this work have these characteristics.

Robert McAfee Brown writes with clarity and insight about the Protestant view of Catholicism. His approach is simple, direct, and down to earth. He seems to understand Catholics better than many Catholics do, and his appreciation of Catholic doctrine is rich and penetrating. He may, at times, arouse a feeling of uneasiness in the Catholic reader, but that feeling should be dissipated by his evident charity and desire to understand.

Father Gustave Weigel, S.J., in a different manner, looks at Protestantism

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The book is for the educated reader and if read with sympathy can well serve to bring Protestants and Catholics closer together, in charity and understanding.

PETER QUINN, C.P.

THE SCREEN ARTS

By Edward Fischer, Sheed & Ward.

181 pages. \$3.50

The author of this guide to motion picture and television appreciation is a critic as well as a professor motion picture techniques at Notre Dame University. As a guide, he is eminently qualified, and Edward Fischer



his book is a readable road map for viewers who wish to acquire a more discriminating attitude.

Fischer prefaces his comments by saving that he is far more interested in getting his time's worth from TV and the movies than his money's worth. He then proceeds to dissect and analyze the components of quality films, to outline plans for cinema study clubs, and to provide the student with a founda-



Just a Suggestion

▶ One of the underlings in the press relations department was instructed to prepare a list of instructions for press photographers covering a political convention. For their benefit, he posted a notice near the plat-

"Please do not photograph the speakers while they are addressing the audience," it read. "Shoot them as they approach the platform."

-Pat Donlevy

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tion on which to base his own evaluations.

The power of the motion picture and the tremendous impact of television are indeed awesome. Their influence on our culture should make us all the more concerned about the trash and more determined to support the worthwhile. The best way to do that is by a wider understanding of the elements that go to make up a really good motion picture or TV show.

The place to begin that appreciation is in the classroom, at the high school level, where the natural, lively interest in entertainment and the screen arts is at a peak. Such courses, intelligently planned, would certainly counteract the dangers of indiscriminate entertainment shopping. In Mr. Fischer's words: "Anyone who sops up movies and television programs without discrimination is getting more than his share of the shoddy, the phoney, the tinny, and his spirit will be narrowed and coarsened by the experience."

JERRY COTTER.

THE POLITICS OF **UPHEAVAL**

By Arthur M. Schlesinger, Jr. Houghton Mifflin. 749 pages. \$6.95

This still young, always interesting, and ever controversial historian has fashioned the third volume in his outstanding series The Age of Roosevelt. With The Politics of Upheaval,



Schlesinger enters in-A. M. Schlesinger to a description of the now slightly dimmed years of 1935-36. As with his earlier volumes, The Crisis of the Old Order and The Coming of the New Deal, he retells the story with humor, sharpness, a feel for sights and sounds, and always with partisan delight. Like his Harvard colleague, historian Samuel Eliot Morrison, Schlesinger lives and loves his work and doesn't care who knows it.

The book treats specifically the first years of strife within the New Deal when the momentum and drive slackened in Roosevelt's experiment in humanity, when Congressional and public critics became increasingly vocal and hostile, and when the President made his fatal decision to challenge the Supreme Court. Schlesinger writes his history exceedingly well; it seems more like a re-reading of old, forgotten newspapers. His vignettes of men, both high and low, are especially reflective of the times, conditioned by Schlesinger's particular flair for documentation, the apt quotation, and a rather high degree of objectivity. In such a

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manner he treats Huey Long, Francis Townsend, lately deceased, and Father Charles Coughlin. His analysis of Father Coughlin is objective, compassionate and concise. (It does not picture him as an extreme fanatic or as Fascist-inclined, as other critics have occasionally done.) By the same token, Schlesinger paints a wonderfully sympathetic and revealing portrait of the often ridiculed Alf Landon, Roosevelt's foil in the 1936 elections. In sum, this book relives many memories for many of us in midyears and older.

ROBERT F. DELANEY.

THE FOUNTAIN OF ARETHUSA

By Maurice Zermatten. 235 pages. Doubleday. \$3.95

It should be said at once of this French Catholic prize novel that its milieu and its dark atmosphere are that of *The Diary of a Country Priest*. Zermatten writes in the Bernanos, Bloy, Mauriac, brooding man-



M. Zer.natten

ner of the French Catholic "realists." Whether their realism has reality may be open to question. Surely a wholesome, hearty, even joyous Catholicism is not altogether lost in what was fondly called *la belle France*. As it is, novelists of this school seem to take a gloomy delight in trying to prove that the eldest daughter of the Church is now a sad and soured old maid.

The conflict in the novel is essentially between good and evil, between a distrait and hapless French priest in a country village and a most diabolical innkeeper. It is a melodramatic story Zermatten tells, unusual in the streamof-consciousness technique he affects. It involves the priest's being accused of a particularly vile murder that the innkeeper really has committed. The author uses most of his very real writing talent in concentrating on the varying mental processes of the priest in his ineffectuality in bringing the villagers to God. But just as he makes the innkeeper oversized in his evil, so also he makes the priest, no matter what his intention, a neurotic ninny.

Good triumphs, of course, but in an unhappy way; for Mr. Zermatten's gloom over the state of French Catholicism persists to the end. Sometime, perhaps, there will be a gay French Catholic novel, filled with light and hope as well as good writing. The spirit of the Cure d'Ars surely has not altogether vanished from the French countryside. Nor should "realism" in

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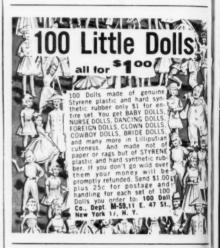
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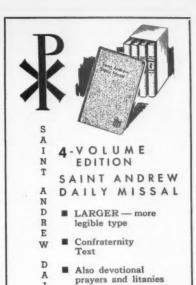
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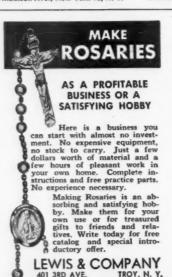
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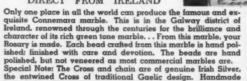


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THE RUNAWAY

(Continued from page 50)

through his mind in those few terrible seconds. Would this be the end of it all? The train was cracking the whin and tearing him and his career to pieces.

As Andy began losing consciousness he grew amazingly calm and detached from his dragging body. He thought carefully, slowly, on whether or not these tracks curved. Yes, they curved along Nelly's pasture. Was the force of the curve going to throw him out or pull him under the cutting wheels? And if he came loose before that? He couldn't. He wanted so much to live.

The roar, the bump, the splinter, the blinding flashes of pain-that was all Andy remembered as blackness poured in on him.

The train dragged him only long enough to reach the edge of the pasture. There the tracks curved away from the field and he was thrown free. He landed with his feet under him in a blackberry hedge. The men on the caboose had not seen him.

When dusk fell and Nelly came home late, without Andy, Mrs. Malomko went right over to Steve Gabor's house. Mr. Malomko was still at the mines finishing up the afternoon shift. Steve Gabor could see by her white face how worried she was, so he took her in his car as far as they could go. It was dark, but Steve had to leave her there, hunched over in the front seat. She was twisting her rosary with one hand and rearranging her hairpins with the other.

After reassuring her in his gruff voice, he snapped on his flashlight and tromped off over the tracks and through the bushes. He made his way all around the pasture, shining the light under the trees and into the branches. He was about to stop searching when he heard the moan. His light crossed Andy's bloody head. Lord! Is he still alive? Could he let Andy's mother see him like this?

"God," he prayed, "tell me what to do."

Andy groaned again. His eyes were half-open and glassy. He saw the light and tried to move but couldn't feel his legs. My legs. Where are my legs? Darkness, numbness swallowed him again.

Andy would never understand what his mother experienced that night as she waited, helplessly, by his side, for the ambulance and the priest to come. Steve Gabor had given her the flashlight. When she couldn't see Andy's legs, she shuddered and snapped it off, and it was like snapping off some precious light of hope inside her. Then the moon came up over the cliffs above the tracks. It made the pasture into a

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silver world. The crickets were singing madly, but the birds were silent. Lightning bugs made live ornaments in the black trees. Andrew's mother listened intently for the siren. It seemed like three hours, waiting the space of three rosaries.

Father Solteze came in his own car, behind Steve Gabor's, and Mr. Malomko was with the priest. They drove up behind the ambulance. Andrew's father crashed through the bushes and held aside the brambles for Father Solteze. Mr. Malomko was black with coal dust, He was breathing hard. Mrs. Malomko did not shrink from his dirty work clothes as he put his arm around her. She began to tremble uncontrollably until he increased the pressure of his arm about her small body. She gasped when she saw the men carefully pull Andy's legs out straight on the stretcher.

Everyone was quiet. The doctor worked quickly. A band of clouds partly hid the moon and a rising breeze made night sounds crackle across the field. A single bird chirped a few times and flew away into the blackness. A distant train whistle blended with the wind.

Andy knew nothing of this. He was delirious dreams, fantastic having dreams. He was carrying heavy shovels deep down into the mine shaft. All the workmen were sitting in rows with their backs against the dripping walls. They shined their headlamps, signaling at him to begin the show. They wanted to hear "Ah, Sweet Mystery of Life."



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"Tom, in the time it takes me to tell you what to do I could do it myself."

The gardener nodded patiently.

"Yes, ma'am," he said. "And in the time it takes me to listen, so could I."

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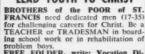
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He couldn't remember it, so he started the canary imitation. The men became alarmed. They jumped to their feet. "Start the machinery!" they shouted. "The bird is warning of danger." Many wheels started grinding. The mine was caving in on Andy. It roared. Lumps of coal bumped his head and shoulders. He had wanted so much to finish the show. He wanted that old miner there at his side to praise him, and tell him to make a career of whistling. But the roof caved in on his head and he was in terrible pain. He couldn't whistle anymore.

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It was a long night before Andy's sixteenth birthday, and not until early next morning did the doctor tell Mr. and Mrs. Malomko that it was something next to a miracle that their son was alive. It would take at least a year for him to recover from most of his injuries.

"He won't be crippled, as far as we can tell now, but every tendon and ligament was ripped by the strain on the right leg. He has some concussion and internal injuries and deep gouges in the flesh of his back," the doctor said. Then, as if to temper the blow of his words, the doctor, who knew Andy well, said, "Your Andy will be able to start



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The lectured one decided to read a book-and did. A few days later she was invited to a party. She listened to the talk for awhile and then stuck in her oar: "Wasn't that too bad about Marie Antoinette?"

-Wall Street Journal

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whistling again in a few months, you'll see "

Mary A Lif

For F Fr. Re

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A week later, when Andy had pulled through the worst, the doctor finally allowed the parents into the room, Father Solteze was with them. Father Solteze touched Mrs. Malomko on the shoulder. He motioned her out of the room and, after closing the door, said "Perhaps your husband will find out now what did happen to Andy. So far. we have only guessed and they have never found his shoes."

"Our boy was going to leave u Father," she said, her large eyes brimming with tears, "but I wouldn't let him hope for anything different than a job in the mines. I've been closed up from him since . . ." Her voice trailed away sadly. She looked at the closed door. "Father, I hadn't wanted to get his shoes fixed. There is time now to save money for a fine pair of shoes." She sat down on the edge of a wicker chair. She looked smaller than ever.

Inside the room, Andy's father bent over his son's bandaged head. "I know you jumped the freight train, my son," he said quietly. His gnarled and blackened fingers barely touched Andy's covers and then fell back to his side "I used to do it, too, until I met your mother. After that I wouldn't take the chance." He straightened up and held one fist clenched over his open palm. "But I want you to take your chances, Andy. Your mother won't stop you now. Someday you will whistle beautiful music and bring pleasure to others the way I have longed to do."

Andy's eyes were closed . . . he heard his father's voice, gentle and far away. The old determination gripped his heart. He would get well. He would practice. He would leave Rohntown with his parents' blessing and work very hard at his career and make many people happy.

"Did you hear me, Andy," his father asked. Andy was too weak to answer. His eyes reopened slowly. He tried to nod his head but the pain was like a vise. Father and son looked at each other for a moment, understanding in each other's eyes. Andy fell asleep, dreaming of the future.

As Mr. Malomko softly closed the door, he heard Father Solteze saying, "All things work together for the good of those who love . . ."

Mr. Malomko stood with his hand still on the knob. He bent his head Then it was that he realized how shabby his shoes were. His wife and the priest followed his gaze.

The strong, Hungarian coal-miner spoke to the priest, but Andy's mother knew the words were meant to heal her heart. "We know what you mean. Father. There are more important things in this world than a fine pair of shoes."

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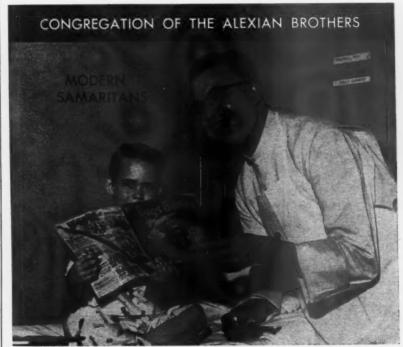


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